Division I

Section 7

Digitized by the Internet Archive
in 2015

https://archive.org/details/missionaryreview456unse

THE MISSIONARY REVIEW of the WORLD

VOL. XLV OLD SERIES
Founded in 1878 by
REV. ROYAL G. WILDER, D.D.

VOL. XXXV NEW SERIES
Editor-in-Chief, 1888 to 1911
REV. ARTHUR T. PIERSON, D.D.

January to December, 1922

EDITOR

DELAVAN L. PIERSON

EDITORIAL ASSOCIATES

MRS. H. W. PEABODY
Woman's Foreign Mission Bulletin

MRS. E. C. CRONK
Best Methods Department

FLORENCE E. QUINLAN
Woman's Home Mission Bulletin

EDITORIAL COUNCIL

REV. ALFRED WILLIAMS ANTHONY, D.D.
REV. A. R. BARTHOLOMEW, D.D.
REV. ENOCH F. BELL
FRANKLIN D. COGSWELL
REV. W. E. DOUGHTY
REV. S. G. INMAN
JAMES R. JOY
MRS. ORRIN R. JUDD
REV. RALPH WELLES KEELER, D.D.
MRS. HELEN BARRETT MONTGOMERY
REV. F. C. STEPHENSON, M.D.
FLORENCE E. QUINLAN
REV. WM. P. SCHELL
REV. MILLS J. TAYLOR, D.D.
FENNELL P. TURNER
REV. CHARLES L. WHITE, D.D.
ROBERT P. WILDER
REV. L. B. WOLF, D.D.
REV. ARTLEY B. PARSON

COPYRIGHTED, 1922—PUBLISHED BY THE

MISSIONARY REVIEW PUBLISHING COMPANY, INC.

THIRD AND REILY STREETS, HARRISBURG, PA., AND 156 FIFTH AVENUE, NEW YORK

BOARD OF DIRECTORS

ROBERT E. SPEER, *President*
WM. I. CHAMBERLAIN, *Vice-President*
WALTER MCDOUGALL, *Treasurer*
DELAVAN L. PIERSON, *Secretary*
FREDERICK L. COLVER
MRS. E. C. CRONK
HARLAN P. BEACH
MRS. HENRY W. PEABODY
FLEMING H. REVELL
DICKINSON W. RICHARDS
ERIC M. NORTH

INDEX FOR 1922

MAPS, CHARTS AND POSTERS

Page

CHINA, Distribution of Protestant Communicants in 625
— National Christian Conference of 596
— Progress of Christianity in 613
— Protestant Mission Fields in 624
— Protestant Missionary Occupation of 621
— Protestant Missionary Occupation of in 1900 620
Distribution of Four Principal Religions in India 272
— of Missionaries in India and Ceylon 271
Fisk University, Fifty Years Growth 460
Hebrews in America 942

Page

INDIA and Ceylon, Distribution of Missionaries in 271
— Distribution of Four Principal Religions in 272
— Occupancy of by Subsections 278
Mass Movement Areas in India 270
Near East, The 26
— Relief 31
Negroes, Distribution of 435
Peking—Map of Mission Work 94
— Temples 96
"Triangle of Peace" 463
UNITED STATES, Hebrew Population in ... 942

PHOTOGRAPHIC ILLUSTRATIONS

Page

ABYSSINIA, Galla Woman of 785
— Protestant Boys' School at Sayo 787
— Reigning Prince of 783
Abyssinian General, An 781
AFRICA, Albino Man and Black Woman ... 718
— Boys at Bender, West, ... 112
Jungle, Carrying the Fever-stricken Missionary Through the 956
— Native Teacher in 719
— Open Air Service in West 717
Africans Building a Church in Livingstonia.. 961
ALASKA, Preaching to Indians in 111
Alexander, Will W. 469
Alexandropol, Distributing Bread in 33
Armenian Leaders, Future 36
— Priests, Heads of 865
Batang, Feeding the Hungry at Dr. Shelton's Hospital 357
— Tibet 353
Belgian Gospel Mission, Children's Meeting.. 629
— Street Meeting 627
Booker T. Washington Statue 420
Brazilian Indian 893
Brown, Frank L. 349
Chatterjee, Dr. K. C. 286
Cheng Ching Yi 932
Children Eating in Near East Orphanage ... 34
Children's Week Posters 573
CHILE, Some Women of 883
CHINA, Granite Arch Erected in 86
— Independence Day Celebration in 704
— Man Examining Pictures 99
— Student Demonstrations 97
Chinatown, San Francisco, Christian Enterprises in 606
Chinese Boy Scouts, Shanghai 109
— Church Built by 105
— Students Going to Preach 101
Christie, Thomas Davidson 789
COLOMBIA, How Indians Live in 897
— Unevangelized Indians of 891
Community Center, Class in 40
Constantinople, Boy Burden Bearers of 709
Convert of the Mission, A 959
Cross Surmounting Crescent, Jerusalem 213
Czecho-Slovak Boy Choir 113
Eskimo Children of Labrador Mission 199
Filipino Missionaries to Hawaii 807
Fisk University, Manual Arts Department.. 461
Flag, Missionary Service .....Cover, January
Girls' Industrial and Educational Institute, Free Town, W. Africa 477
Goucher, John F. 877
Highlanders—Old and New Cottages 123
Highlands, Community Store in Southern ... 120
Hindu Fakir 286
Hindus Bathing in Temple Tank 274
— Praying by the Roadside 281
Ibuka, Dr. K. 533
Igorotes of Northern Luzon 806

Page

INDIA, Baptismal Service at Mungali 283
— Country Chapel and Schoolhouse 287
— Group of Convalescents in Mhow 129
— Hindu Temple in South 244
— Hospital at Ambala City 373
— Hospital Matron at Ambala City 557
— Mission Motor Truck in 641
— Missionaries on Tour in Zaffarival 305
— Native Pastor and Congregation 285
— Preaching in Village Bazaar 297
— Where Some Boys Live in 707
Indian Christian Convention, So. Dakota ... 110
— Fashion Revue 823
— Festival Performance 207
— Girl in Training 815
— People in Religious Procession 265
— Workers, Dr. Lowis and 371
International Missionary Union 723
Invitation of Lama to Dr. Shelton 358
JAPAN, Express Train in Modern 683
— Nurses in St. Luke's Hospital 113
Kim Ik Doo 115
Kokcgolo School for Boys 566
KOREA, Kim Ik Doo 115
— Student Independence Demonstration 676
Koreans Attending Kim's Meetings 117
LABRADOR, Missionaries on Journey in ... 197
Laws, Robert, Maker of Livingstonia 957
Lowis and her Indian Workers, Dr. 371
Livingstonia, A Convert of the Mission in .. 959
— Pioneering in—Crossing a River..... 955
Lumkin's Jail, Where Virginia University Began 458
Manila, Every Member Canvass in 809
— Protestant Episcopal Cathedral 107
— Training Camp, Bible Class at 810
McAll Automobile Evangelist 340
— Mission Boat 340
— Mission Jubilee 898
Mexican Newsboys 173
— Womanhood, One Type of 166
MEXICO, Graduating Class, Sanangel 176
Migrant Workers, Children of 193
Moravian Mission Ship, Labrador 201
Morgan Community House, Babies at 468
— for Negroes 453
Moslem Harems, Girls Rescued from 32
— Reactionaries in Persia, A Group of..... 962
Moton, Robert R. 455
Mountaineers, Missionary Pastor Visiting .. 125
Murray, J. Lovell 45
Near East Children dressed for Church 35
— Relief Emblems 7
Negro Cabin, Typical Old Style 430
— Christian Community House, Cleveland .. 443
— Home of Thrifty Southern 440
— in America Yesterday and Today, The .. 430
— Methodist Church, Philadelphia 447
— Progress, Symbol of 433
— Savings Bank, Interior of 439

Page

— Women, School for 457
Negroes, Church in Detroit Purchased by .. 451
Newspaper Evangelism Library 689
Olivet Church Kindergarten 467
Open Air Service at Batanga, W. Africa 717
Pandita Ramabai, Last Portrait of 697
Peking Rescue Home, Inmates of 100
PERSIA, A Modern Caravanseral 541
— A Group of Moslem Reactionaries in.... 962
— A Sufferer in 548
— Caravan of Dr. Speer and Party 539
Persian Moslem in Meshed District 637
Persians Rescued by Near East Relief 549
— A Group of Modern Educated 962
PHILIPPINES, A Flagellant 804
— Carabao Sled 802
— Gymnastic Drill 801
— Protestant Episcopal Cathedral in 107
— Modern Travel in 803
— Roman Catholic Parade in the 808
— The Open Bible 805
— Tree Worship in the 772
Ramabai, Her Daughter and Child Widows . 703
Rumanian Country Boy, A 706
Russian Children at Lunch 189
— Children in Book Binding Class 191
Sadhu Sundar Singh 291
Sailors, Group of Christian 127
Sand Map of Africa 575
Scouts, Trained in Near East 37
Service Flag, Missionary .....Cover, January

Page

Sewer System of Peking 93
Shanghai Harbor, Panoramic View of 614
Shelton on his Favorite Mule, Dr. 357
Sing, Bishop 108
Smyrna, Before Burning by Turks 852
— Christian Girls in 863
— Group of Students in 864
— International College Campus 866
SOLOMON ISLANDS, Christian Chief and Missionary 565
— Raw Heathen in 563
— War Causes in 561
— Young Men at Drill 567
Spelman Seminary, School for Negro Women 457
St. Augustine's Industrial School, North Carolina 112
Students of Union Christian Colleges 654
Tarsus, St. Paul's Collegiate Institute 791
TIBET, View of Batang 352
Tibetan Border Bandits 351
— Lama and Dr. Shelton 355
— Sunday School 354
Tiruvamali, Hindu Temple 244
Tokyo, Sunday School Parade, ... 685
Tsing Hua College Auditorium 631
Turkish Barbarity, Sample of 865
Tuskegee Institute, Commencement at 430
Virginia Union University 459
Williams' Church in Chicago, Dr. Lacy 466
World Student Conference, Delegates 537
World's Christian Student Conference, Peking 517

AUTHORS

Page

Alexander, Will W. 469
Archer, John Clark 983
Baker, Benson 297
Beach, Harland P. 93, 619, 955
Berry, George T. 367
Bishop, Mary Lathrop 745
Bleckwell, Mrs. E. A. 900
Borton, Mrs. J. Harvey 400, 748
Brain, Belle M. 289
Brockaw, Harvey 689
Brown, Charlotte H. 484
— George William 265
Browning, W. E. 891
Burgess, Paul 205
Burroughs, Nannie H. 454
Cady, George L. 607
Chapell, Harriet 193
Clark, Franklin J. 107
Cogswell, Franklin D. 483
Conning, John Stuart 943
Cory, Abram E. 351
Crane, Helen Bond 315
Cronk, Mrs. E. C. 46, 56
131, 216, 306, 389, 488, 569, 643, 737, 818, 899, 980
Curtis, Mary Carr 829
Dan, Takuma 118
Darrow, B. H. 977
Davis, Jerome 189
Deck, Northcote 881
Doughty, Wm. E. 31
Duncan-Clark, S. J. 52
Edmonds, Florence 490
Eddy, George W. 974
Erdman, Charles R. 613
Fahs, Charles H. 877
Ferguson, Henrietta H. 723
Fish, Milton R. 821
Fisher, Isaac 441
— Miles B. 398
Fleming, D. J. 384
Forder, Archibald 212
Fulton, A. A. 101
Gandier, Alfred 44
Garland, J. L. 978
Gibson, Julia R. 813
Goheen, R. H. H. 385
Gollock, G. A. 797
Gordon, David R. 641
Hall, Ernest F. 393, 646
Hamilton, Charles R. 801
— J. Taylor 197
Hannum, William H. 275
Harlow, S. Ralph 863
Harrison, Paul 527
Haymaker, E. H. 209

Page

Hayne, Coe 464
Hill, Charles B. 644
— Leslie P. 907
Hodge, Margaret E. 986
Hovey, George R. 824
Hudnut, William H. 717
Inman, Samuel Guy 179
Jensen, Andre 377
Jones, Eugene K. 479
Kelley, John Bailey 138
Kingsley, Harold M. 473
Kirschner, Carrie 900
Lambie, Tom 781
Lee, William Porter 640
Lerrigo, P. H. J. 202
LeSourd, Gilbert Q. 54, 818
Leverich, Mrs. Henry 491
Little, John 738
Long, I. S. 280
McKenzie, F. A. 457
McKibben, Frank M. 889
Miller, Kelly 476
Mills, John Nelson 115
M'Kinsey, Folger 989
Montgomery, Helen Barrett 905
Nassau, Robert Hamill 639
Norton, Mrs. Ralph C. 627
Peabody, Mrs. H. W. 55, 576, 653, 827 985
Penn, I. Garland 446
Polhemus, Sarah 909
Quinlan, Florence E. 52
137, 223, 312, 397, 483, 578, 650, 745, 824, 906, 987
Russell, F. H. 381
Schmelz, Mrs. H. L. 743
Scott, Charles R. 705
— Emmett J. 612
Scudder, Lewis R. 301
Searle, Robert W. 888
Sears, Chas. H. 39
Shimizu, Sojiro 694
Smith, Florence E. 883
Sparham, C. G. 952
Speer, Robt. E. ..19, 255, 359, 538, 632, 711, 867, 962
Spence, F. H. 552
Spencer, David S. 683
Stacey, Hubert G. 127
Vermilye, Elizabeth B. 223
Vickery, Kate Campbell 696
Vickers, Charlotte E. 53
Waid, Eva C. 819
Wallace, Mrs. William 173
Washington, Mrs. Booker T. 741
Weatherford, W. D. 737
Wenrick, Lewis A. 811
Wilder, Robert P. 970

Page

Wheen, John G. 561
Wherry, E. M. 283
Wightman, Robert S. 120
Wilder, R. P. 530
Winsborough, Mrs. W. C. 740
Work, Monroe N. 431

ARTICLES AND NEWS

(Subjects marked (a) are three pages or more in length; those marked (b) are one page, and others are short items.)

Page

ABYSSINIA, Pioneering in, Tom Lambie (a) 781
— Slavery in 408
Achievements of Christian Missions in India, E. M. Wherry (a) 283
— of One Hundred Years (a) Franklin J. Clark 107
Advertising and Registration Day (b) Mrs. Henry Leverich 492
Aeroplane, Mail Orders by 499
— Preacher in 414
AFGHANISTAN, Teachers for 500
AFRICA, A Lost Opportunity 148
— Another Kikuyu Conference 586
— Belgian Missions in 236
— Breaking with Idolatry 148
— Building a Church in (a) William H. Hudnut 717
— Candidates for Church Membership 503
— Chief an Inquirer 916
— Chief's Appeal for Schools 407
— Chiefs at Church Convocation 504
— Chiefs Hostile to Christianity 236
— Christians Stand Firm 916
— Decision on Native Labor 330
— Inland Mission, The 662
— Lost Opportunity 504
— Lutheran Missions in East 833
— Mass Movement in 71
— Mass Movement Perils 832
— Missions Help Commerce 236
— Moslem Progress in 329
— Moslems in South 504
— Nyasaland Convention 998
— Portuguese Hostility 586
— Power of a Changed Life 833
— Senussi Order Destroyed 662
— Sunday Schools in South 663
— Swiss Missions in 833
— The Blank in the Text 407
— Three Hundred Converts 71
— U. P. Church Proposed for South 71
— What Converts Give up 408
— Y. M. C. A. Secretary for 149
African Chief Builds a Church 235
— Christian Lady, An 663
— Christians, Courage of 833
— Commandments, Native 757
— Demand for Books 999
— King, Baptism of 237
— Pastors, Native 586
Aintab, Resuming Work in 500
Air Mail over Desert 324
ALASKA 908
— Christian Cooperation in 667
— Mission Damaged in 763
Alaskan Leaders 914
Aleppo, New Church in 230
ALGERIA, Newspaper "Ads" in 998
All of Us (poem) Folger M'Kinsey 989
AMERICA and the Turks (b) 853
— Biggest Business in 328
— Buddhism in 993
— Indian Population in 993
— Jewish Situation in (a) John Stuart Conning 943
— Orientals in 994
American Church Census for 1921 (b) 253
— Christians and Oriental Students 937
— Jewish Population 152
Anti-Christian Movement in China (b) 597
— Papal Organization 666
— Peyote Legislation 914
Appeal to Christians, Hindu 999
Paul Harrison 527
Arab Hospital, A Spiritual Clinic in an, (a) — Surgery 832
Arctic Circle, A Mission in the (a) F. H. Spence 552
ARGENTINA, Motor Car Colportage in 296
Argentine S. S. Convention 154
ARMENIA, Awaiting Opportunity in 66
Armenians again in Danger 146
Armenians Flee from Cilicia 324
Page

ASIA, Wanted—Christian Women Leaders in (b) 936
Assiut, Waiting List at 147
Atlanta, First Church in Prison in 992
AUSTRALIA, An Appeal from 663
— and Elsewhere. Church Union in (b) 578
AUSTRIA, "Christocrats" in 498
Austrian Protestant Orphans 842
Awakening of the Women of Chile (a) Florence E. Smith 883
Bahaiism Dies, Leader of 145
Baptists, Foreign Speaking 237
Basel Mission in Kamerun 585
— Industries 64
Bataks, Among the 329
Belgian Eagerness for the Bible 584
— Missions in Africa 236
— Protestants 410
BELGIUM, Feeding Hungry Souls in (a) Mrs. R. C. Norton 627
Berea's Work for Mountaineers 58
Berlin Mission, Reorganization of 228
Best Methods, Mrs. E. C. Cronk 46, 131, 216, 306, 389, 488, 569, 643, 737, 818, 899, 980
Bible Anniversary, Plans for 760
— as a Newspaper Serial 581
— Begging for 1001
— Belgian Eagerness for the 584
— Bindings, Poison in 844
— by Radio, The 761
Bible, Influence of the 1001
— in Modern Greek Forbidden 229
— League for India, A 1000
— Reading, Greek Opposition to 584
— Study in Prison 835
— Union, A New 59
Bibles in Phonetic Script 233
— in Russia, Demand for 412
Bitter Opposition in Brazil (a) By Andre Jensen 377
Bolshevism, Russian Church and 151
Booth on Prohibition, Commander 992
Boy Scouts in India 317
BORNEO, Pioneering in 73
Boys of the World, The (a) Charles R. Scott 705
ington 741
— World Conference for 990
Boys, Community Goal for 988
Boys' Pig Club Day, A, Mrs. Booker T. Wash-
BRAZIL, A Japanese Missionary to 760
— A Sunday School in 911
— Baptist Progress in 911
— Bitter Opposition in (a) By Andre Jensen 377
— Papal Warning in (b) 15
— Secretary Hughes in 994
— Sunday Schools in 62
Brazilian Endeavorers 994
British-Afghan Treaty 323
— Isles, Revivals in the 249
— Mission Boards, Work of (a) G. A. Gollock 797
Brown, Frank L. 347
Buddhism in America 993
Buddhists Define Salvation 1004
Budget of $14,500,000, A 59
Building a Church in Africa (a) William H. Hudnut 717
BULGARIA, Religious Education in 151
BURMA, A Leper's Sacrifice 755
— A Self-made Man 1000
— Census Figures from 999
— S. S. Union 68
Cairo, Ragged Sunday Schools in 585
— University, Building for 409
— University, Growth of 147
Calcutta, Two Scenes in 231
Canadian School of Missions (b) Alfred Gandier 44
Canal Zone, The Church on the 760
Canterbury Pilgrim, Notes from, Mrs. H. W. Peabody 827
Carey's Mission House 841

Page

Catholic, America not Turning 237
Census for 1921, American Church 253
— Figures from Burma 999
CENTRAL AMERICA, Progress in 154
— Roman Church in 325
Cheng Ching Yi, a Chinese Christian Leader, C. G. Sparham (a) 952
Chicago House of Refuge 238
CHILE, Awakening of the Women of (a) Florence E. Smith 883
— Temperance in 227
— Y. W. C. A. in 227
Chilean Northfield, A 583
CHINA, A Christian Statesman 404
— A Governor's Proclamation 588
— A New Industrial Mission 1003
— A Missionary Dog 836
— A Prison Convert 502
— An Unselfish Philanthropist 661
— Anti-Christian Movement in (b) 597
— Bible Union, Meeting of 836
— Business Men in 404
— Call from Yunnan 320
— Christian Governor in Shensi 69
— Club House for Women 141
— Confusion and Distress of (a) Robert E. Speer 19
— Experiences with Bandits 405
— Famine Fund 140
— Forward Movements in South (a) A. A. Fulton 101
— General Wu's Gift 753
— Gov. Feng in Shensi 319
— Hair Net Schools 233
— Heart Cleaning Society 660
— Home Missions in 920
— Influence of the Bible 1001
— Japanese Christians in 502
— Kiao-Chau to be Restored 1001
— Latest News from Gen. Feng 837
— Merchants Welcome Christians 920
— Mission School and Modern House 661
— Moral Effects of Famine 140
— National Christian Conference of (a) Charles R. Erdman 613
— National Christian Council of (b) 599
— Our Opportunity in 920
— Overcrowded Schools 233
— Present Opium Problem 405
— Progress in Church Union 835
— Purity Campaign in Canton 1002
— Recruiting for the Ministry 589
— Restored by Prayer 1001
— Southern Presbyterian's Letter to 681
— Stirring Scenes at Paotingfu 589
— Student Influence in 142
— The Christian Occupation of (a) Harlan P. Beach 619
— The Improved Outlook in (b) 524
— The Swatow Typhoon 1002
— Union Language School 319
— Union University Proposed 753
— Unwanted Baby Girls 141
— Vacation Schools in 68
— Visit from a Diplomat 660
— Woman's Progress in (b) 423
China's Education Problem 501
— Path to Peace 680
— Present Need 601
Chinatown, San Francisco, Missions in (a) George L. Cady 607
Chinese American Friendship, Cementing (b) 87
— Captors, Escape from 405
— Christian Athletes 141
— Christians, Activities of 501
— Christian Leader, Cheng Ching Yi, A, C. G. Sparham (a) 952
— Church, Women in the 919
— City, Secrets of (a) Harlan P. Beach 93
— Conference, National 403
— Home Mission Efforts 402
— in Ottawa 327
— Lip Reading in 232
— Renaissance, The 140
— Soldiers, Religion of 319
— Woman, The New 404
— Womanhood, Freedom for 140
— Woman's Business, A 141
Chosen Christian College, Growth of 322
Christian Endeavor in Portugal 759

Page

— Fellowship Movement 680
— Fundamentals League 761
— Leadership, India's Need for (a) F. H. Russell 381
— Occupation of China, The (a) Harlan P. Beach 619
— Service, A Student Fellowship for (b) .. 250
— Women, Training for 761
Christianity in Action, John Little 738
— in Japan, Takuma Dan (b) 118
Christmas, Best Methods for, Mrs. E. C. Cronk 980
Christie, An Appreciation of Dr. Thos. D. (a) 788
"Christocrats" in Austria 498
Church and National Problems, The 92
— Growth, Comparative 919
— Survey of St. Louis 328
— Union in Australia and Elsewhere (b) .. 518
— Union Progress in 835
Churches in Needy Places, New 665
Citizens, Our Indian 496
C. M. S. Retrenchment 918
Colleges, A Visit to Women's Union Christian, By Margaret Hodge 985
Colored Women, Summer Conferences for, Mrs. W. C. Winsborough 740
— Y. M. C. A. Conference 153
Colportage in Argentina, Motor Car 226
Congo Missionary Conference (a) P. H. J. Lerrigo 202
— Prophet Movement, The 329
Conference for Boys, World 990
Cooperation Among Home Mission Executives 90
— Among Independent Missions (b) 773
— Between White and Colored Women (b) Charlotte H. Brown 484
Coptic Sunday Schools 147
Council of Nanking, Church 501
— of Women for Home Missions 312
CUBA, American Interest in 668
— Conditions in 226
— Material and Religious Progress in 170
— Revival in 412
Czech Break from Rome, The 63
Czecho-Slovak Church 996
CZECHO-SLOVAKIA, Church in 63
— Family Prayers in 584
— Needs of 843
— News from 758
— Religious Revival in 13
Danish Missions 150
— Women's Work 843
Day of Prayer for Missions 908
DEATHS—
— Bennett, Miss Belle H. 764
— Butler, Mrs. John W. of Mexico 73
— Gates, Rev. Lorin S. 1005
— Giffen, Dr. John of Cairo 506
— Goucher, Dr. John F. of Baltimore 764
— Guiick, Rev. William H. 764
— Hayter, Mrs. James 1024
— Kinnear, Mr. James W. 1005
— Pandita Ramabai 506
— Post, Mrs. Sarah R. 1024
— Powar, Sunderbai of India 330
— Robinson, Bishop John E. of India 330
— Searle, Robert W. 844
— Shelton, A. L. of Tibet 330
— Smith, Mrs. W. E. of W. China 764
— Wright, Frank Hall 844
Demand and Supply, the Missionary, Robert P. Wilder (a) 970
Democracy in India, True and False 8
Denominational Promotion of Mission Work (b) 775
— Reorganization (b) 517
Denominations Give, How 413
Detroit, Michigan, Mosque Abandoned in 992
Disciples' Annual Convention 911
Disciples, Evangelism among the 413
Doctrinal Declaration, One Society's (b) .. 857
Dollar Day, December 9, 1922 985
Education Problem, China's 501
— Perils of Secular 1005
— White and Colored 61
Educational Commission Report 920
EGYPT, A Poisoner Baptized 757
— Eager for Knowledge 756
— Politics and Missions in 520
— Sunday-schools in 998
— The New Woman in 916

Page

— Wife Beating in 503
Egyptian Indepeudence and Missions 343
— Independence, Outlook for 141
Ellis Island, Making over 413
Endeavorers, Brazilian 994
ENGLAND, Crime in 410
— Mormon Propaganda in 410
— Rellgious Life in 995
— The Gospel in a Synagogue in..... 995
Enver Pasba Killed 830
Episcopal Missionary Budget 761
Eskimos of the Labrador Coast (a) By J. Taylor Hamilton 197
— Self-Governing 763
Etiyani and His Wives (b) R. H. Nassau .. 639
EUROPE, Churches Need Help 758
— Through the Children, Christianizing 62
— Young Life Campaign 149
European Protestants, Conference of (b) .. 859
Evangelism in Malaya 67
— in New York, Open Air 838
— Organized New York 680
— vs. Education in India (b) 780
Every Day Problems, Solving, Mrs. E. C. Cronk 899
Everyland Babies, Mrs. E. C. Cronk 982
Factories, Girls in Japanese 406
Faith Healing Among the Maoris 505
Famine Relief Metbods 69
Federation of Women's Boards, Annual Meeting of (b) By Helen B. Crane 315
— Progress of Church 412
Fellowship of Christian Social Order 666
Fight for Life in the Near East, The (a) William E. Dougbty 31
Filipino Pastors, Future 579
— Students, Reaching 1004
— Teachers 238
Filipinos, Largest Church for 328
Finnish Mission Work 64
— Missionary Society, The 843
Foreign Born in America, Increase of 344
— Mission Boards in Conference (b) 89
— Missions to Home Church, Presenting 389
Foreign Mission Bulletin, Woman's, Mrs. Henry W. Peabody 985
Foreigner, The Soul of the (a) Charles H. Sears 39
FORMOSA, Paul Kanamori in 323
— Self-Support in 73
Forward Movements in South Cbina (a) A. A. Fulton 101
FRANCE, For the Children of 149
— Protestant Progress in 9
French Bible Institute, New 228
— Churches, Conditional Gift to 63
— Churches, Resuscitating 171
— Missionary Activity 227
— Protestant Courage 62
— Protestants, Helping 842
Friends' Work in Russia 499
Fundamentals League, Christian 761
Furlough, Use and Misuse of the Missionary (b) Chas. B. Hill 644
Furloughs Worth While, Making (b) Ernest F. Hall 646
Gandhi, Estimates of 587
— on India's Need 144
Gandhi's Advice to Missionaries 754
Garretsville, Ohio, Getting Together in, George W. Eddy (a) 974
Gates, Rev. Lorin S. 1005
Geisha Girls, Freedom for 1003
German Church, New Rules of the 228
— Foreign Missions at Home 915
— Free Church Movement 759
— Missionaries 500
— Missions in Palestine 65
— Missions in South Africa 71
GERMANY, Church Progress in 842
Getting Together in Garretsville, Ohio, George W. Eddy (a) 974
Gifts, One Denomination's 153
Girls, Community Goal for .....
— School, A Promising 1003
Giving, Systematic 912
Gospel by Radio, The 915
— in Nias, The 505
Goucher, Missionary Educator, John F. (a) Charles H. Fahs 877
Greek Opposition to Bible Reading 584

Page

— Church, Changes in 996
— Patriarch, The New 917
Gregorians, Request from 659
Growth of Religious Liberty in Persia, The (a) Robert E. Speer 632
— of Religious Tolerance in Persia (a) Robert E. Speer 711
GUATEMALA, Church Politics in 583
— Henry Stracban Stoned in 325
— Indians of 226
— Revolution and Revival in 17
— Sentenced to Hear a Sermon 667
— Since the Earthquake (a) E. H. Haymaker 209
Gypsies, Transformed 232
HAITI, An Appeal for 582
— The Challenge of 496
HAWAII, Japanese-American Movement In 345
Hayter, Mrs. James 1024
Hebrew Christian Synagogue 495
— Mission, Chicago 328
Hindrances to Christianity in India (a) I. S. Long 280
Hindu Appeal to Christians..... 999
Hindu on Christianity, A 834
— Sadhu's' Prophecy 587
Holy Places—Moslem and Christian (a) S. Ralph Harlow 863
Home Field, Recruiting for 152
— Mission Executives, Cooperation Among . 90
Home Mission Bulletin, Woman's, Florence E. Quinlan 987
Hong Kong, Slave Girls of 837
Hughes in Brazil, Secretary 994
Hungarian Protestants in America 913
Hungarians Join Episcopalians 60
Igabos, Mass Movement among 237
Immigrant Problem, Move to Solve 150
Immigrants, For Protestant 991
Immigrants, Our Protestant 913
— School for 327
INDIA, A Missionary Martyr 919
— A Christian College 999
— Achievements of Christian Missions in (a) E. M. Wherry 283
— A Bible League for 1000
— Among the Santals 1000
— and the Way Out, Darkest (b) 246
— as a Mission Field (a) George W. Brown 265
— Bible Study in Prison 835
— Boy Scouts in 317
— Brotherhood in 232
— Christianity's Place in 753
— Church in Tinnevelly 68
— Church Union Movements in (a) Lewis R. Scudder 301
— Eating Carrion 835
— Evangelism vs. Education in (b) 780
— Fashion Revue, An 821
— German Missionaries in 500
— Government Grants and Mission Schools . 317
— Hindrances to Christianity in (a) I. S. Long 280
— Hungering after Righteousness 402
— Important Facts About 273
— Influences at Work in (b) 428
— Life of a Lady Doctor in (a) 371, 555
— Lord Reading's Message 831
— Maharajah's Tribute 660
— Motor Truck Mission Work in (b) D. R. Gordon 641
— New Christian Settlement 754
— Mission, A New 1003
— Population 993
— Prince of Wales and Christians 587
— Prohibition Progress in 402
— Prophecy about 264
— Religious Education in 145
— Religious Rites and the Law 318
— Religious Self-Government in 605
— Remarkable Mass Movements in (a) Benson Baker 297
— Remedy for Discontent in (b) 603
— Righting Wrongs to Women 834
— Santals Discuss Christianity 145
— Teacher Training in 403
— The Future of 560
— The Mission of Medicine in (a) R. H. H. Goheen 385
— the Study of, John Clark Archer 983
— The Teacher's Opportunity in (b) D. J. Fleming 384

Page

— The Women of (a) Julia R. Gibson 813
— Today, Politics and Missions in (I, II) (a) Robert E. Speer 255, 359
— True and False Democracy in 8
— Unoccupied Regions of (a) William H. Hannum 275
Indian Children on Tour 67
— Christianity, Progress of (b) 856
— Christians and Missions 402
— Christian's Views on Politics 659
— Church and Missionaries, The 659
— Church, Race Question in 501
— Conferences, Declarations of 249
— Customs in the Church 402
— Home Missionary, An 918
— Potlatch, The 762
— Survey Completed, American 414
Indians, Great Need of American (b) Robert W. Searle 888
— In Nevada, Neglected 496
— of Guatemala 226
— Work Among American, Florence E. Quinlan 650
India's Christian Sadhu, Sundar Singh (a) Belle M. Brain 289
— Need for Christian Leadership (a) F. H. Russell 381
Indo-China, Beginnings in 753
Industrial Order, Christian 656
Influences at Work in India (b) 428
International Missionary Union, Annual Conference (a) 723
Interpreting Christ to Japanese in New York (b) Sojiro Shimizu 694
Inter-Racial Cooperation 906
— Cooperation, Progress in (a) W. W. Alexander 469
— Methods, Practical 737
— Work, Women's 60
IRELAND, Religious War in 842
Islam, Converts from 231
ITALY, Church at Fiume Reorganized 325
— Fellowship With 656
— Papal Opposition in 228
— Protestant Progress in 411
— Signs of Spiritual Hunger in (b) 602
JAPAN, A Grateful Mother 921
— A Great Memorial Fund 751
— "A School of Great Learning" 837
— Advertising Christianity 70
— and the Old Gospel, New (a) David S. Spencer 683
— Answered Prayer in 320
— A Promising Girls' School 1003
— Christian Ideas in 320
— Cooperation Increasing 405
— Doubling Church Membership 662
— Every Student a Christian 662
— Freedom for Geisha Girls 1003
— Influential Church Members 320
— Kimura's Work Among Students 321
— Liberal Movement in 233
— Missions and Social Service in (b) 678
— National Christian Conference, The 777
— New Standards in 143
— Newspaper Evangelism in (a) Harvey Brokaw 689
— Only Christians Wanted 921
— Paul Kanamori's Campaign 752
— Peace Movement in 321
— Preaching to Railway Employees 503
— Public Recognition of Christianity 502
— Sunday Officially Recognized 321
— The Gospel in Prison 234
— The Lighted Cross 752
— The Power of the Word 751
— The Printed Message in (b) 778
— The White Slave Traffic 751
Japanese-American Movement in Hawaii (b) 345
— Christians in China 502
— Evangelists, Conference of 234
— Factories, Girls in 406
— Girls Think, What 234
— in Brazil 412
— in New York, Interpreting Christ to (b) Sojiro Shimizu 694
— Leaders, Training 321
— Missionary to Brazil, A 760
— Missionary Activity 329
— Student's View of America (b) 215
— Tribute, A 590

Page

— View of Christianity in Japan (b) Takuma Dan 118
— Woman, Modern 234
JAVA, Mohammedans in 921
Jew and the Christian, God, the, J. L. Garland (a) 978
Jewish Situation in America (a), John Stuart Conning 943
Judaism Decadent in New York 991
Kanamori's Campaign, Paul 752
Kemalists, Missions and the 658
Kiao-Chau to be Restored 1001
Kimura's Work Among Students 321
Kinnear, Mr. James W. 1005
KOREA, Appointing a Missionary 503
— Baron Saito on 143
— Better Conditions in (b) 14
— Cause of Changes in (a) John Nelson Mills 115
— Centenary Campaign in 144
— Christian Sign in 322
— Eager Millions 1004
— New Life in Pyeng Yang 70
— Results in 322
— Social Problems in 407
— Spiritual Life in 838
— Sunday School Advance in 752
— Sunday School Growth in 407
— Sunday School in 235
— Transformed Lives 590
Korean Missionary, A 68
— Forward Movement 1004
— Women Organize 406
Ku Kim's Conversion 505
LABRADOR Coast, Eskimos of (a) J. Taylor Hamilton 197
— Mission Burned 61
Lahore, A Christian College 999
LATIN-AMERICA, Hopeful Signs in 346
— Real Problem in (a) Paul Burgess 205
— Unoccupied Fields of (a) W. E. Browning 891
Laws, Robert, Maker of Livingstonia, Harlan P. Beach (a) 955
Laymen's Movement, Resuscitating the (b) 425
Legitimate Ambitions of the Negro (a) Nannie H. Burroughs 454
LIBERIA, Religious Sects in 235
Liverpool, Chinese Missions in 149
Livingstonia, Robert Laws, Maker of, Harlan P. Beach (a) 955
Lutheran Missions in East Africa 833
MADAGASCAR, Christian Endeavor in 587
Magyar Presbyterian Church 60
Malagasy, Reaching the Young 916
MALAYA, Evangelism in 67
Manila S. S. Workers Unite 921
— Union Seminary for 154
Mandates, Missionaries and 990
Maoris, Faith Healing Among 505
Mass Movement Perils 832
— Movements in India, Remarkable (a) Benson Baker 297
McAll Mission, Half a Century of the (a) George T. Berry 367
— Jubilee, The 898
Mechanics vs. Dynamics 169
Medicine in India, The Mission of (a) R. H. H. Goheen 385
Memorial Chapel at Nowgong 67
Mennonites to Enter Mexico 226
MESOPOTAMIA, The Need of (b) 677
Methodist Results, Southern 581
— World Program 152
Methodists in Rome 656
Methods for Literature Circulation, Mrs. E. C. Cronk 56
Mexican Student Volunteers 325
Mexicans, Chapel Car for 582
MEXICO, Persecution in 759
— A Better Outlook in (b) 938
— Present Outlook in (a) Mrs. Wm. Wallace 173
Migrant Workers on Farms and in Canneries (a) Harriet Chapell 193
Migrants, Among Farm and Cannery 9 7
Mission Funds, D. M. Stearns 496
— in the Arctic Circle, A (a) F. H. Spence 552
— of Medicine in India (a) R. H. H. Goheen 385
— Work, Denominational Promotion of (b). 775
Missionaries at Home 912
— Better Care of 665

Page

Missionary and the Message, The (b) 521
— Conference, Charlotte E. Vickers 53
— Demand and Supply, The, Robert P. Wilder (a) 970
— Education Conferences, At the, G. Q. LeSourd 818
— Education in Sunday School 398
— Money Wasted 922
— Opportunity of Christmas, The..... 980
— Unions, Two Active 137
Missions, Washington Conference and (b) .. 167
Mohammedan Converts, Interviews with (a) R. E. Speer 867
Mohammedans, A Prayer for 796
— in Java 921
— Liberal 830
Monastir, Report from 584
Moody Bible Institute, The 666
Moravian Bi-centenary, The 495, 656
— Bi-Centennial 229
Mormon Propaganda in England 410
— New Phase of (a) 213
— Secret Temples 511
Mormonism—A Report 746
MOROCCO, Native Christians in Peril..... 998
Moslem and Christian, Holy Places (a) S. Ralph Harlow 863
— Convert, Notable 66
— Lands, Signs of the Times in (a) 27
— Recipe for the Turk, A (b) 817
— Unrest in Islands 504
Moslems, Accessibility of Persian, Robert E. Speer (a) 962
— Beginning to Think 230
— God's Call to Work for 755
— of Palestine, Reaching the (b) A. Forder 212
Mosque Abandoned, Michigan 992
— In Paris, A 995
Mother's Prayer, A (Poem) 222
Motor Truck Mission Work in India (b) D. R. Gordon 641
Mountain Problem, Southern (a) Robert S. Wightman 120
Mountaineers, Berea's Work for 58
— of Tennessee, Teaching the (a) Lewis A. Wenrick 811
Nanking, Church Council of 501
Narcotic Traffic, Blow to 667
Nassau, Dr. Robert Hamill, William P. Lee.. 640
National Baptist Convention, The 604
Navajo Children, Neglect of 914
Near East, Fight for Life in the (a) William E. Doughty 31
— Relief, Task of 997
Negro Americans (b) George R. Hovey 824
— An Asset or Liability (b) 421
— Education, Practical Ideals for (a) F. A. McKenzie 457
— Education that Paid, Coe Hayne (a) 464
— Efforts for Betterment 494
— in America, The (b) F. D. Cogswell 483
— In American Life, Place of the (a) Isaac Fisher 441
— Population, Shift of 839
— Religious and Social Life, The (a) I. Garland Penn 447
— Rural Schools 494
— School, Important 494
— Sunday-School Conferences 993
— View of the White Man (a) H. M. Kingsley 473
— Wants, What the, Emmett J. Scott 612
Negroes, Institute for 913
— North and South—A Contrast (a) Eugene K. Jones 479
— Spiritual Capacity of 495
— Theological Training for 495
— Who Have Made Good 61
Negroes' Work at Home and Abroad (a) Kelly Miller 476
Negro's Chance for Education 494
NEW GUINEA, Magic in 72
— Superstition in 579
NEW HEBRIDES Christians 72
New York, Judaism Decadent in..... 991
Newspaper Evangelism in Japan (a) Harvey Brokaw 689
— "Ads" in Algeria 998
Nias, The Gospel in 505
NICARAGUA, Education in 841
NIGERIA, Christians Win their Case 585
Nigerian Women, Training 236

Page

Nyasaland Convention 998
Ohio, The Church Situation in, B. H. Darrow (a) 977
Orientals in America 994
— Students, American Christians and..... 937
Opium Problem, Present 405
PALESTINE as it is Today 409
— and Syria, the Outlook in (b) 933
— German Missions in 65
— Mandate, The 831
— More Missions Not Needed in 831
— Reaching the Moslems of (b) A. Forder.. 212
— The Future of the Holy Land 997
— The British in 917
— Zionist Position in 658
PANAMA, Children's Home in 61
— Moral Forces in 840
Papal and Protestant Activity 682
— Methods in India 318
— Opposition in Italy 228
— Warning in Brazil, A (b) 15
PAPUA, Missionary Success in 414
— Picture Preaching in 664
PARAGUAY'S Leaders, Training 412
Paris, A Mosque in 995
Peking, Student Conference in 318
— World's Christian Students at (a) Robert P. Wilder 530
PERSIA, Encouraging Contrasts in 146
— Growth of Religious Liberty in (a) R. E. Speer 632
— Growth of Religious Tolerance in (a) Robert E. Speer 711
— Harvest after Many Years 409
— Less Bigotry in 145
— New Eyes and a New Heart 755
— The Poverty of (a) R. E. Speer 538
Persian Missionary, A 832
Persian Moslems, Accessibility of, (a) Robert E. Speer 962
PERU, New Hospital at Lima 326
— Religious Question in (a) S. G. Inman .. 179
PHILIPPINES, Gov. Wood on the 72
— Yesterday and Today in the (a) Charles R. Hamilton 801
— Perils of Secular Education 1005
Phonetic Script, Bibles in 233
Pioneering in Abyssinia (a) Tom Lambie .. 781
Pitfalls for the Unwary, Helen Barrett Montgomery 905
Poems to Use in Mission Study, Leslie P. Hill 907
POLAND, Methodist Mission in 758
— Religious Clash in 63
— Religious Liberty in 916
Policemen as Missionaries 839
— Organized Christian 839
Politics and Missions in India Today (a) (I, II) Robert E. Speer 255, 359
PORTUGAL, Christian Endeavor in 759
Portuguese East Africa 409
Post, Mrs. Sarah R. 1024
Poverty of Persia, The (a) R. E. Speer 538
Practical Ideals for Negro Education (a) F. A. McKenzie 457
Prayer in Japan, Answered 320
— of the Race that God Made Black (Poem) 446
— Restored by 1001
— the Call to 990
— Week of 58
Preaching to Fifth Avenue Heathen 580
Presbyterian Headquarters, Southern 60
Present Outlook in Mexico, The (a) Mrs. Wm. Wallace 173
Priesthood, Celibacy and the 995
Princeton Missionary House 327
Prison, First Church in 992
Progress in Inter-Racial Cooperation (a) W. W. Alexander 469
Prohibition and the Colleges 582
— Commander Booth on 992
— In the Transvaal 148
— Progress in India 402
— Some Results of 838
Protestant Progress in France 9
— Work, Priest Advertises 497
Protestants March in Texas 326
PRUSSIA, New Church in 150
Purity, The Demand for 144
— Campaign in Canton 1002
Race Problems, Southern Women and 493
— Question in Indian Church 501

Page

Racial Cooperation, Church 762
Radio, The Gospel by 915
Ramabai, The Hindu Widow's Friend (a) Kate Campbell Vickery 696
Reaching Students from Other Lands (b) Florence Edmonds 490
Recruits, Experience Wins 764
Relief Administration Work 493
Religion in Soviet Russia (a) Jerome Davis 189
Religious Instruction, Week Day (b) F. M. McKibben 889
— Question in Peru, The (a) S. G. Inman.. 179
— Revival in Czecho-Slovakia 13
— Self-Government in India 605
Reports of Religious Delegations (b) 861
Revival the World Needs, The (b) 938
Robert College, Gift to 65
Roman Catholic Missions 764
— Church in Central America 325
— Politics in Latvia 497
Rome, Czech Break from 63
RUMANIA, Persecution in 758
— Conditions in 996
Rumanian Baptists, Liberty for 498
RUSSIA, Demand for Bibles in 412
— Famine in 64
— Flour Wanted for 324
— Friends' Work in 499
— Help for Starving 151
— Religious Revival in 427
Russian Christians in Need 844
— Church and Bolshevism 151
— Church and the Soviet 844
— Church, Split in the 997
— Reforms 229
— Relief, Church Funds for 326
Russians, Bible School for 657
Russia's Pressing Needs 12
Salonica, Difficulties in 757
SAMOA, American 579
San Francisco Jungle, The 840
SAN SALVADOR, Needs in 841
Santals Discuss Christianity 145
— Among the 1000
SANTO DOMINGO, Outlook in 840
— Results in 497
SCANDINAVIA, Revival in 915
— The Canadian (b) Alfred Gandier 44
Scotch Missionary Campaign 227
Seattle, New Type of Church Extension in.. 991
Secrets of a Chinese City, The (a) Harlan P. Beach 93
Seoul, Liberty for College at 406
SERBIA, Rebuilding 411
— The "Y" in 150
— Transferred, Work in 229
Shanghai, Beggars' Union in 142
Shelton, Murder of Dr. 589
— of Batang (a) A. E. Cory 351
SIAM—Answer to Prayer 401
— Begging for Bibles 1001
— Mission Schools in 919
— Wickedest City in 401
Siamese Men's Club 401
— Temple, Functions of 588
SIBERIA, Fruitful Mission in 65
— Light From 657
Slessor Memorial Home 148
Smyrna, Heroes in 918
— The Sacking of 830
Social Message of Jesus, The, S. J. Duncan-Clark 52
— Service in Japan, Missions and (b) 678
SOLOMON ISLANDS, In the (a) John G. Wheen 561
Soochow, Union Campaign in 232
Southern Baptist Progress 327
— Mountain Problem (a) Robert S. Wightman 120
— Women and Race Problems 493
Soviet Officer and Missionaries 498
— Russia, Religion in (a) Jerome Davis ... 189
Spanish Americans, Cooperation and 912
— Speaking Peoples in the United States .. 578
Statistics, Recent Religious 761
Stearns Mission Funds, D. M. 496
Stoker to Missionary, From (a) Hubert G. Stacey 127
Student Conference in Peking 318
— Fellowship for Christian Service, A (b).. 250

Page

— Volunteer Conference at Bear Mountain.. 581
— Volunteers 152
Students' Movement, Glasgow 915
Students, Visiting College 909
— Reaching Filipino 1004
Study Book, Presenting the, Eva C. Waid .. 819
Suisse-Romande, Mission 411
SUMATRA, Taking the Light to 401
Sundar Singh, India's Christian Sadhu (a) Belle M. Brain 289
Sunday School Advance in Korea 752
— Children Not in 665
— Convention 664
— Merger, The 493
— Missionary Education in the, Gilbert Q. Le Sourd 54
— Missionary Education in (b) John Bailey Kelley 138
Sunday Schools in So. Africa 663
— Conferences, Negro 993
— in Egypt 998
— Socialistic 172
Swatow Typhoon, The 1002
Swedish Mission Statistics 324
— Missions 657
Swiss Missions and the War 228
— in Africa 833
SYRIA, A Fruitful Year in 657
— Demand for Books in 230
— The Outlook in Palestine and (b) 933
Syrian Missions, Century of 323
Taoist Priests, Gift of 319
Teachers Unite, Protestant 992
Teaching the Mountaineers of Tennessee (b) Lewis A. Wenrick 811
Temperance in Chile 227
Theosophy, The Founder of 526
TIBET, A Highway to 661
— Shelton of Batang (a) A. E. Cory 351
— Telegraph Line to 1000
— Travelers in 70
Tokyo, Christian Center in 70
Turk, A Moslem Recipe for the (b) 817
TURKESTAN, Miss de Mayer in 756
TURKEY, Christian Preachers for 585
— Forty-Three Years in (a) (An Appreciation of Dr. Christie) 788
— Misgovernment in (b) 523
— Missionary Conditions in 146
— The New Woman in 830
Turkish Empire, Restoration of 499
— Horizon, Cloud and Sunshine on (b) 342
Turks, America and the (b) 853
— New Promises from the 230
— Oppose Y. M. C. A. 658
Uganda, Present Perils in 408
— Progress in 71
Union a Success, Lutheran 153
— Christian Colleges, Women's, Mrs. H. W. Peabody 653
— Language School, China 319
— Movements in India, Church (a) Lewis R. Scudder 301
— Postponed, Presbyterian 153
Unoccupied Fields of Latin America (a) W. E. Browning 891
— Regions of India (a) William H. Hannum 275
VIRGIN ISLANDS, Opportunity in 154
Virginia Woman's Inter-racial Creed, A, Mrs. H. L. Schmelz 743
Waldensians Influential 411
Washington Conference and Missions (b) 167
Week Day Religious Instruction in Evanston (b) F. M. McKibben 889
— of Prayer, The 1923 922
White Man, Negro View of the (a) H. M. Kingsley 473
— Slave Traffic, The 751
Womanhood, Freedom for Chinese 140
Woman's Foreign Mission Bulletin, Mrs. H. W. Peabody..55, 315, 400, 576, 653, 748, 827, 909
— Home Mission Bulletin, Florence E. Quinlan
52, 136, 223, 312, 397, 483, 578, 650, 745, 824, 906
— Progress in China (b) 423
Women of India, The (a) Julia R. Gibson.. 813
— Leaders in Asia, Wanted—Christian (b) .. 936
— Righting Wrongs to 834
— Students' Program 762

Page
Women's Missionary Societies and Community Endeavors, Mary Lathrop Bishop 745
World's Christian Students at Peking (a) Robert P. Wilder 530
Yam Garden,—A Parable, A, (b) Northcote Deck 881
Yesterday and Today in the Philippines (a) Charles R. Hamilton 801
Y. M. C. A. Conference, Colored 153
— Meeting, World's 922
Zionist Position in Palestine 658

NEW BOOKS

Page
American Asset, An. S. J. Fisher 671
American Diplomat in China, An. Paul S. Reinsch 765
America's Stake in Europe. By Charles H. Fahs 1008
An Afghan Pioneer. H. F. Musgrave 848
Anskar, Apostle of the North. Chas. H. Robinson 768
Bells of the Blue Pagoda, The. Jean C. Cochran 671
Bible a Missionary Message, The. E. O. Carver 767
Black Man's Burden. By E. D. Morel 332
Book of Missionary Heroes. By Basil Mathews 1010
Boyhood Consciousness of Christ. By P. J. Temple 1007
Building With India. D. J. Fleming 670
Career of a Cobbler, The. Margaret T. Applegarth 846
Carpenter and His Kingdom, The. By Alexander Irvine 1007
Century of Endeavor, A. Julia C. Emery .. 767
China Awakened. M. T. Z. Tyau 669
Chinese as They Are, The. J. R. Saunders 846
Christ and International Life. By Edith Picton-Turbevill 1006
Christianity and Industry 847
Church and the Immigrant, The. George E. Harkness 848
Church and Sunday-school Publicity. By Herbert H. Smith 1008
Church Cooperation in Community Life 416
Coming of the Slav, The. Charles Eugene Edwards 845
Community, The, By Edward C. Lindeman..1009
Crescent in Northwest China, The. G. Findlay Andrew 239
Crusading in the West Indies. W. F. Jordan 923
Day Spring in Uganda. By A. B. Lloyd....1009
Dictionary of Religion and Ethics 331
Directory of Protestant Missions in China.. 501
Egyptian Painting Book. Constance Padwick 847
Enduring Investments. Roger W. Babson .. 766
Evangelistic Sermons of J. Wilbur Chapman. By Edgar Whitaker Work.....1008
Facts and Folks in our Fields Abroad. Anna A. Milligan 75
First Fruits in Korea. Chas. Allen Clark.. 767
Foreign Relations of China. Mingghien Joshua Bau 156
Foreigners or Friends. Thomas Burgess .. 924
Friends of All the World. Margaret La T. Foster 848
Fundamentals of Christianity. Henry C. Vedder 591
Gentleman in Prison, A, Caroline Macdonald 512
Glimpses of Persia. By M. M. Wood.....1010
God's Principles of Gathering. George Goodman 847
Gospel and the Plow, The 1010
Haiti. J. Dryden Kuser 923
Hill of Goodbye, The. Jessie M. Currie 924
His Appearing and His Kingdom. Fred E. Hagin 848
Hunter Corbett. J. R. E. Craighead 155
In Christ Jesus. By Arthur T. Pierson.....1010
In the Eyes of the East. Marjorie B. Greenbie 846
In the Land of the Salaam. Bert Wilson .. 671
In the Prison Camps of Germany. Conrad Hoffman 847
India—Its Life and Thought. John P. Jones 768
Introduction to Missionary Service 332
Japan in Transition. L. L. Shaw 845
Japan's Pacific Policy. K. K. Kawakami .. 591
Japanese-American Relations. Iichiro Tokutomi 765
Jesus Christ and the World Today. By Grace Hutchens and Anna Rochester 1006
John Mackenzie of South Africa. W. D. Mackenzie 766
Jungle Tales. Howard A. Musser 670
Laborers Together. Margaret M. Lackey ... 768
Life and Letters of Toru Dutt. Haribar Das 155
Lives of Great Missionaries. Jeanne M. Serreil 670
Magic Box, The. Anita B. Ferris 670
Making the World Christian. By John Monroe Moore 1006
Man Who Did the Right Thing, The. Sir Harry Johnson 767
Medical Missions in Africa and the East. S. W. W. Witty 847
Men and Methods that Win in Foreign Fields. J. R. Saunders 512
Men of Might. A. C. Benson and H. F. W. Fatham 768
Mending and Making. W. H. P. and M. Anderson 846
Mexican Mind, The. By Wallace Thompson.1007
Mission Study Class Leader. T. H. P. Sailer 333
Missionary Stories for Little Folks. Margaret Applegarth 75
Mother Cecile. Sister Kate 848
Mysterious Japan. Julian Street 591
Natives of the Northern Territories of the Gold Coast. A. W. Cardinall 239
Negro Boy and Girl, The 671
Negro Year Book for 1921-1922 511
Next Door Neighbors. Margaret T. Applegarth 672
New Japanese Peril. Sidney Osborne 331
Noble Army, A. By Ethel Daniels Hubbard.1010
Old Trails and New. Coe Hayne 333
Old Trails and New Borders. E. A. Steiner 672
On the Edge of the Primeval Forest. Albert Schweitzer 845
Out Where the World Begins. Abe Cory .. 155
Outline of Social Work in Japan 767
Outlines of the History of Christian Missions. Wm. O. Carver 848
Peking, A Social Survey. Sidney D. Gamble 74
People of the World. Edith A. How 512
Playing Square with Tomorrow. Fred Eastman 156
Problems in Pan-Americanism. S. G. Inman 415
Promise of His Coming, The, C. C. McCown 672
Rebuke of Islam. W. H. T. Gairdner 416
Reconstruction of Religion, The. Charles A. Ellwood 672
Return of Christ, The. By Charles R. Erdman 1009
Rising Temper of the East, The, Frazier Hunt 765
Servant of Jehovah, The. David Baron 847
Siwi Language, The. W. Seymour Walker .. 77
Specimens of Bantu Folk Lore from Northern Rhodesia. J. Torrend 333
Stories From Foreign Lands. Cora B. Pierce and Hazel Northrop 670
Story of a Mashovaland Boy. As Told by Himself 848
Swartz of Tanjore. Jesse Page 416
Taming New Guinea. C. A. W. Moncton .. 74
Through the Second Gate. Charles A. Brooks 845
Training of Children in the Christian Family, The. Luther A. Weigle 846
Trend of the Races, The. George E. Haynes 670
Turkey, A World Problem of Today. Talcott Williams 511
Two Arabian Knights. M. E. H. Griffith 511
Unfinished Business. Fred Eastman 333
Vanguard of a Race, The. L. H. Hammond 670
What Shall I Think of Japan? George Gleason 76
Why and How of Foreign Missions, The. By Arthur J. Brown 1010
William M. Morrison. T. C. Vinson 766
Wonders of Missions. Caroline Atwater Mason 592

Fabrics for Summer Frocks

SPRING has come North again—and busy needles are fashioning new Frocks for the happy Spring and Summer seasons. There's a flavor of the imported, a lure of the unusual and distinctive, a charm of the loveliest of the lovely—about frocks that are inspired by superior and exclusive McCutcheon Fabrics. Send for samples.

The Voiles make frocks of gossamer daintiness. They come in snowy white and pastel shades. Some have shadowy cross-bars, others drop-stitch squares, and still others, embroidered sprinkles of dots and squares and corded checks, 50 cents to $2.50 yard.

Lovely Dimities and Swisses are so crisp and fresh-looking. The Dimities are daintily candy-striped and powdered with little dots, 32 inches wide, 65c yard. And the Swisses come in every-colored dot and every-colored ground. The colors are perfect dreams! 31 inches wide $1.25, $1.50 and $2.00 yard.

English Prints, English Sateens and French Challis make frocks that have a quaint charm all their own. You may choose a demure or a gay design, as you like. They are patterned with buds and stars and circles, and dozens of other foulard figures. The Prints are 55 cents yard; the Sateens $1.25 yard; and French Challis, $1.25 yard.

Linens, of course, are always of superlative quality at the Linen Store. And there is every kind of weave, from dainty Handkerchief and French Linen to Pongee and the heavier Ramie and Non-Krush weaves. 36 and 45 inches wide at $1.00 to $1.50 yard.

Reg. Trade Mark

James McCutcheon & Co.

Department No. 20

Fifth Avenue, 34th and 33d Streets, New York

PERSONALS

DR. PAUL W. HARRISON and Rev. and Mrs. E. E. Calverly are returning from Arabia to the United States on furlough and expect to arrive in America about June first.

* * *

GEORGE P. HOWARD, the South American Secretary of the World Sunday School Association, has taken the position also of Latin American Secretary of the Committee of Cooperation in Latin America, thus bringing these two organizations into still closer fellowship.

* * *

SIR JOHN KIRK, head of the Ragged School Union of Great Britain, died recently in Westcott, England, at the age of 75. The Union, which was formed fifty years ago, has benefited thousands of England's poor and in recognition of Sir John's welfare work he was knighted in 1907.

* * *

REV. W. W. SCUDDER, D.D., who has been Acting Secretary of the Middle District of the American Board of Commissioners for Foreign Missions, has been appointed District Secretary, with headquarters in New York City. Dr. Scudder was born at Vellore, South India, into one of the famous missionary families.

* * *

REV. H. L. HELLYER, President of the American Hebrew Christian Alliance and the Christian Testimony to Jews, has recently gone to Russia, the land of his birth, to engage in missionary work among the people of his race.

* * *

REV. ROBERT A. HUME, D.D., who has been for 47 years a missionary of the American Board in India, on March 18th celebrated the seventy-fifth anniversary of his birth. Dr. Hume was born of missionary parents in India.

* * *

REV. T. C. BADLEY, former principal of the Lucknow Christian College, has been awarded a Missionary Scholarship in Union Theological Seminary, New York. These Scholarships yield $450 a year, and Missionary Fellowships yield $750 a year.

* * *

DR. S. HALL YOUNG, the veteran missionary to Alaska, returned to the field a year ago at the age of seventy-four to make a survey of present conditions. This past winter he has been in constant travel, superintending missions in the territory and says he means to remain in Alaska for the remainder of his life.

* * *

DR. AND MRS. ARTHUR H. SMITH, missionaries of the American Board, celebrated their golden wedding at Tungchou, China. Dr. Smith is the author of "Chinese Characteristics" and many other volumes.

THE MISSIONARY

Review of the World

DELAVAN L. PIERSON, *Editor*

CONTENTS FOR JUNE, 1922

Page

COVER ILLUSTRATION ..... LINCOLN STATUE IN NEWARK, N. J.
FRONTISPIECE ..... BOOKER T. WASHINGTON STATUE AT TUSKEGEE.
EDITORIALS 421

THE NEGRO—AN ASSET OR A LIABILITY? — RELIGIOUS REVIVAL IN RUSSIA
TURMOIL IN CHINA—POLITICAL AND RELIGIOUS — RESUSCITATING THE LAYMEN'S MOVEMENT
WOMAN'S PROGRESS IN CHINA — INFLUENCES AT WORK IN INDIA

A HALF CENTURY OF PROGRESS ..... BY MONROE N. WORK 431
Very striking facts showing the remarkable progress among Negro Americans during the past fifty-six years in the financial, intellectual and religious affairs.

THE PLACE OF THE NEGRO IN AMERICAN LIFE ..... BY ISAAC FISHER 441
An appeal from the Editor of Fisk University to consider the Negro as a man with a man's capabilities and rights.

NEGRO RELIGIOUS AND SOCIAL LIFE ..... BY I. GARLAND PENN 447
A study of the religious and social ideals of the Negro in America, his environment and the way in which these have influenced his character and life.

LEGITIMATE AMBITIONS OF THE NEGRO ..... BY NANNIE H. BURROUGHS 454
A Negro woman's leader's view of the legitimate ambitions of her race and the handicaps under which they struggle forward.

PRACTICAL IDEALS FOR NEGRO EDUCATION ..... BY F. A. MCKENZIE 457
An exceedingly thoughtful and valuable contribution from the President of Fisk University, showing the failure of Negro education in the past and the present needs to produce satisfactory results.

NEGRO EDUCATION THAT PAID ..... BY COE HAYNE 464
A most interesting story of a Negro lad in Alabama who has become the pastor of the largest Baptist church in America.

THE PROGRESS OF INTERRACIAL COOPERATION ... BY WILL W. ALEXANDER 469
A story of the plans and growth of the Commission on Interracial Cooperation which has done so much to allay race troubles and to promote progress.

A NEGRO VIEW OF THE WHITE MAN ..... BY HAROLD M. KINGSLEY 473
Not a bitter or biased view but a clear statement of some reasons why high-minded Negroes are tempted to lose faith in the white man's Christianity.

NEGRO WORK AT HOME AND ABROAD ..... BY KELLY MILLER 476
A Negro educator's story of Negro educational and missionary enterprises for people of their own race in North America, Africa and the West Indies.

THE NEGROES NORTH AND SOUTH: A CONTRAST ..... BY E. K. JONES 479
An illuminating description of the reasons for the northward exodus of southern Negroes and the different environments and conditions found in the southern and in northern states.

WOMAN'S HOME MISSION BULLETIN .. EDITED BY MISS FLORENCE E. QUINLAN 483
BEST METHODS DEPARTMENT ..... EDITED BY MRS. E. C. CRONK 488
NEWS FROM MANY LANDS 493
THE MISSIONARY LIBRARY 507

TERMS: $2.50 a year. ($2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published Monthly. Copyrighted, 1921, by Missionary Review Publishing Company, Inc. All rights reserved. Entered as second-class matter at the Post Office at Harrisburg, Pa., under the Act of March 3, 1879.

THE MISSIONARY REVIEW PUBLISHING COMPANY, Inc.

Robert E. Speer, President — Wm. I. Chamberlain, Vice-President
Delavan L. Pierson, Secretary — Walter McDougall, Treasurer
Publication office, 3d & Reily Sts., Harrisburg, Pa. — Editorial and Business Office, 156 Fifth Avenue, New York City.
25c. a copy — $2.50 a year

Entered as second-class matter at the Post Office Harrisburg, Pa., under Act of March 3, 1879.
Copyrighted, 1921

Write for this Booklet

It tells you how you may secure an income that cannot shrink; how you may execute your own will; how you may create a trust fund; how you may give generously without hardship.

It describes the Annuity Bond, a safe, convenient, and productive investment which promotes a fundamental Christian enterprise. Endorsed by all denominations.

Write for Booklet 52

AMERICAN BIBLE SOCIETY

BIBLE HOUSE ASTOR PLACE NEW YORK

COMING ARTICLES IN THE REVIEW

The Christian Chinese Conference, by Charles R. Erdman.

The Present and Future in Persia, by Robert E. Speer.

Letters of a Missionary Doctor, by Dr. Elizabeth Lewis of India.

Women of the Sudan, by Mrs. D. S. Oyler.

Journeys Among the Mongols, by G. W. Hunter.

The Kurds Around Mount Ararat, by N. F. Hoyjer.

An Easter in China, by Charles E. Scott.

The Northernmost Mission in the World, by Dr. F. H. Spence.

The Women of Chile, by Florence E. Smith.

The Buddhist Tide, by Lewis Hodous.

A Christian Program for the Philippines, by F. C. Laubach.

A Pioneer in Abysinnia, by Tom Lambie.

Christian Progress in Siam, by R. O. Franklin.

New Japan and the Old Gospel, by David S. Spencer.

The Moslem View of Christianity, by S. M. Zwemer.

These are only a few of the home and foreign mission articles already in hand from which we expect to supply a most appetizing and nourishing menu during the coming months.

PERSONALS

Dr. James H. Franklin, Secretary of the American Baptist Foreign Mission Society, sailed from Vancouver on March 23d to visit China and Japan, and to attend the National Chinese Christian Conference and the Conference of the World's Student Christian Federation in Peking.

* * *

R. H. Leavell, of Mississippi, whose study for the Government of causes of the Negro migration attracted much attention during the war, has been appointed to the faculty of the George Peabody College of Teachers in Nashville, Tenn., as Professor of Race Relations.

* * *

Mr. Wm. G. Landes of Lansdowne, Pa., a Methodist layman who has been for twenty years general secretary of the Pennsylvania State Sunday School Association, has been elected general secretary of the World's Sunday School Association, to succeed the late Frank L. Brown.

* * *

Dr. Masahisa Uemura, one of the leading Christians of Japan, is to attend the approaching meeting of the Presbyterian General Assembly as head of a delegation sent in honor of the fiftieth anniversary of "the Church of Christ in Japan," the Presbyterian-Reformed body, of which he is Moderator.

BOOKER T. WASHINGTON STATUE AT TUSKEGEE, ALABAMA

"He lifted the veil of ignorance from his people and pointed the way to progress through education and industry."

Plate used by courtesy of *The Congregationalist.*

THE MISSIONARY
REVIEW of the WORLD

VOL. XLV. JUNE, 1922 NUMBER SIX

NEGRO AMERICANS—AN ASSET OR A LIABILITY

IT is most undesirable, if not unthinkable, that a race of people, one-tenth of the entire population, should continue to live in the United States, without adequate opportunity to develop the intellectual and spiritual natures and talents with which God has endowed them and continually chafing under the limitations imposed upon them. The Negroes in America are descendants of men and women who were brought to these shores without their consent. They came from a land in which God had placed them and were forced from a life of freedom into one of bondage. It is incumbent upon the white Americans to-day to undo, so far as possible, the injustice of yesterday.

Negro Americans are not only fellow human beings, with spirits created in God's image, but they are fellow citizens by birthright. They have right to life, liberty, education, and the pursuit of those things on which their welfare depends. Most white Americans come into contact with Negro Americans but few appreciate the injustices from which they suffer, the handicaps under which they labor or their viewpoint on social, industrial and political questions. Many white people know the Negro cook or furnace man but not the Negro lawyer, banker or physician. They have heard caricatures of the picturesque but ignorant Negro preacher but are entirely unacquainted with highly educated and refined Christian preachers and teachers. The Negro is in American life to stay and unless he is educated and given an opportunity to follow his highest and best ambitions as a man he will be a sore in the body politic and a menace to society. Given justice and opportunity Negro Americans may be made a valuable asset not only in economic life but in every department of civil and religious activity.

The pressing importance of this subject makes it especially fitting that the Home Missions study topic for the coming year (1922-1923) should deal with the Negro in America. It is also most appropriate

that the principal study book should be written by an educated, refined and Christian Negro American, Dr. George E. Haynes, the Secretary of the Commission on the Church and Race Relations of the Federal Council of Churches. He was until recently director of the Bureau of Negro Economics in the U. S. Department of Labor and previously was Professor of Sociology and Economics at Fisk University, Nashville, Tennessee. Dr. Haynes has written a book entitled "The Trend of the Races" which is a study of the relation between the white and Negro races, their maladjustment, and the remedy. Other study books on the same subject are "In the Vanguard of a Race" (biographical sketches) by Mrs. L. H. Hammond; "Race Grit," by Coe Hayne of the Baptist Home Mission Society and "The Magic Box," six other stories for boys and girls, by Anita B. Ferris. There are also leaders' handbooks, Negro primary picture stories, edited by Mrs. E. C. Cronk, and a picture sheet.

In view of the interest in this subject and the fact that thousands of men and women will be studying it during the summer and the following months, the REVIEW has devoted this number largely to a further presentation from various points of view. The authors include both white and Negro writers, all of whom are contributing in some special way to the solution of the problem of the Negro in American life. Other articles, which will appear later in the year, include:

"Tuskegee's Contribution to American Life" by Principal R. R. Moton.

"The Need for Trained Negro Leaders," by Dr. James H. Dillard, Secretary of the Slater and Jeanes Funds.

"What the Commission on Interracial Cooperation Has Accomplished," by R. B. Eleazer, editor of the *Missionary Voice*.

"Negro Contributions to American Life" by R. W. Roundy, Associate Secretary of the Home Missions Council.

"Young Men's and Young Women's Association Work for Negroes" by C. H. Tobias, Secretary of the International Y. M. C. A.

"Best Methods in the Study of the Negro Problem in America" by Mrs. E. C. Cronk.

The purpose of these discussions is not to exalt the Negro, to discount his limitations, or to advocate closer social fellowship between the races, but it is first to bring out the facts, second to show their relationship to present day problems, and third to show how Negroes can be encouraged to realize their legitimate ambitions and to fill most satisfactorily the place in American life for which God intends them.

TURMOIL IN CHINA—POLITICAL AND RELIGIOUS

POLITICALLY and religiously China is disrupted. The Peking Government forces under General Wu have routed the Manchurian General Chang who had the support of Sun Yat Sen, President of the Southern Provinces. General Wu's forces were

ably supported by the Christian General Feng and his Bible studying troops.

Among the student classes there has also been a conflict on religious grounds. Early in April a manifesto was given wide publicity in China on the eve of the meeting of the World Christian Student Federation in Peking. It was anti-Christian in character and was probably planned by a small group, possibly inspired by the socialistic trend which is spreading rapidly through Eastern Asia from Russia and the West. It certainly shows evidence of familiarity with this radical type of thought but probably its animus is primarily not from social so much as from intellectual unrest.

Dr. J. Leighton Stuart of Peking University, writes: "There is among students in China to-day a very wide spread 'New Thought Tide' which is impatient of every form of traditional authority or inherited custom. It is strongly atheistic and materialistic in its philosophical assumptions, and regards all religion as superstitious and as a barrier to free investigation or to human progress. It is significant that its particular dislike is toward Christianity which is often treated in effect as equivalent to religion, although never so stated expressly. This is due in part at least to the virile activity and growing power of the Christian movement. The fact that it is so predominantly foreign still, at a time when nationalism is intensifying, aggravates this hostile attitude on the part of many Chinese.

"In a certain sense this outbreak is to be welcomed. It has been latent and is now known to exist. The promoters are perhaps few but the sympathizers numerous. It may challenge Christian students as nothing else would to an effective and fearless witnessing to their faith. For missionaries and all Western friends of Chinese students it accentuates the call of insight and sympathy for these sorely perplexed youths in the midst of a ferment of Western knowledge and rationalism upon an ancient culture."

WOMAN'S PROGRESS IN CHINA

THE women of China include all classes and conditions—the poor, illiterate woman working hard in her home; the wealthy, illiterate woman spending her time on dress, gambling and theatre-going; women who do heavy work in the fields or road-making, or carrying; women at work in industry (Shanghai alone employs over 20,000 women in factories). While only 15 per cent read, they are usually the dominant influence in the home. Legal rights she has few, but social rights she does possess, and a woman of character and strong will and ready tongue makes her wants known in no uncertain way.

Education for women in China is not very old for the oldest mission school was opened about 40 years ago and government schools

and most private schools since 1905. A girl with bound feet cannot enter a school as a student, a decision which is doing much to end that crippling custom. Since girls can bring in money to the family exchequer, they are able to insist on more consideration in the choice of husbands. Some obtain promises from their parents that they shall not be betrothed until their education is finished. The uneducated woman has also a new economic value, she can be a wage earner in a factory. In China single women are just beginning to play their part in working out the new ideals. Some remain unmarried from choice, and are giving great service in teaching, medicine, and social service of various kinds. Others marry later thus making available for public service several years of life which formerly were spent in seclusion behind the high wall of the mother-in-law's home.

Canton boasts a guild of women road-makers, who swear celibacy as a condition of entrance! The decision of educated girls to have some say in the choice of a husband is having an excellent reflex action on the young men who are in search of wives!

Recently more women of a superior type are taking up nursing; but doctors and medical students are not plentiful. Social conventions make it difficult for a woman doctor to practise, and not every woman has pioneering courage. A new demand for physical directors has led to the opening by the Y. W. C. A. of a splendidly equipped School of Physical Education, where High School graduates take a two years' course in hygiene, sanitation, pedagogy, and all kinds of physical work. The majority of these students come from the government normal schools, which have been centers of anti-Christian, anti-foreign feeling. The graduates, going back usually as Christians, are already a factor in changing the idea of many hundreds of to-be teachers about Christianity.

Until recent years higher education for women was only to be obtained out of China but now two good colleges for women are well established, doing their work in English, and maintaining a high standard. Students from either the Peking or Nanking colleges for women are in great demand as leaders for student conferences, both Christian and non-Christian. They are nearer in thought to their own people, and often more earnest in outlook, than the student just returned from abroad. Members of the latter group, it may be said, are making a splendid effort to find their place for service.

Educated Christian women married to men of influence have an important share in China's future. Many of them are prominent in public affairs, and all of them make a contribution through their homes. A cultured, happy, cooperative Christian household is of untold value in setting a standard of home life.

There is a movement for co-education amongst women students since they claim that they can never obtain respect from their men till they meet them on common ground. Two or three of the colleges

are experimenting with the matter, and there is talk of the Government converting one of its big normal schools into a co-educational institution.

An interesting and significant feature of the new movement in China is the absence of sex discrimination. In the modern patriotic student movement girls have played a leading part. Clever girls are in great demand as wives, and a brilliant student is sure of plentiful matrimonial propositions. The educated man wants a wife to share his interests, not simply to run his house. Some independent churches have women on the boards of management; one in Shanghai has a woman treasurer and a woman as superintendent of the Sunday-school, not because there are no men available, but because the women are the best persons for the work.

Amongst all classes of students the desire for service is remarkable. Jesus Christ, presented as the great servant, calling His followers to devotion and sacrifice for the sake of others, appeals in China. The movement called the Tide of New Thought is questioning sharply the place of religion in modern thought, but the figure of Christ has a compulsion all its own; it is wonderful sometimes to see the mind of an absolute non-Christian open to the truth of the gospel of love when presented in a comprehensible way.

Chinese women are developing. The great, unwieldy, unmoving conservative mass is gradually being changed but it is a long, hard process that requires the power of God and the Spirit of Christ.

RESUSCITATING THE LAYMEN'S MOVEMENT

A CONFERENCE of Christian laymen met at the Hotel LaSalle in Chicago, May third and fourth, to consider the advisability of resuscitating the Laymen's Missionary Movement. The following resolutions were passed:

WHEREAS, The Laymen's Missionary Movement of the United States and Canada has suspended its activities, and

WHEREAS, No conditions exist at present which would put the activities of a Laymen's Movement in conflict with other activities, and

WHEREAS, There is a feeling among many leaders that there is an increasing need for unofficial and friendly association in the missionary work of the Church affording an opportunity for the cultivation of a spiritual cooperation among Christian forces, particularly in respect to the development of missionary vision and purpose; therefore, be it

Resolved, That we who are in conference believe that steps should now be taken to organize the Laymen's Missionary Movement of North America to be commonly known as the Laymen's Missionary Movement.

The former organization to stimulate and direct the missionary interest in the men of the churches accomplished much during its thirteen years of activity, until it was absorbed by the Interchurch World Movement. It was organized in the Fifth Avenue Presbyterian Church, New York, on November 15, 1906. Gradually,

under the direction of John B. Sleeman, J. Campbell White, Wm. B. Millar and others, it grew to large proportions with many secretaries, a monthly periodical, and great conventions. There is no doubt that through this movement many good things were accomplished:

1. Multitudes of laymen were brought to see more clearly the greatness and importance of the missionary task and to realize their own responsibility to share in the work.

2. Missionary literature, appealing to laymen, was produced—including books, tracts and the monthly magazine, "Men and Missions."

3. Study classes for men were formed in churches where thousands became better informed as to world-wide missions.

4. Stewardship was taught and enlarged giving to missions resulted. Business men responded to the challenge of Student Volunteers to furnish the means to send them out.

5. The power of prayer was emphasized and illustrated.

6. Many individual laymen were enlisted and developed as leaders in the great missionary cause. Many laymen visited mission fields and on their return home reported their observations in a way to convince others of the need and the great work of Christian missions.

7. Conventions were held in many cities, (seventy-five in one campaign), and large numbers of men were enlisted in the enterprise.

8. Men were brought into more active Christian service in their own denominations and home churches.

9. Denominational laymen's movements were formed and more intensively cultivated their distinctive fields.

10. Christian unity and interdenominational cooperation were promoted so that Christ and His cause were magnified.

The achievements of the Movement were many and remarkable. It ceased to function when the Interchurch World Movement began. At the recent meeting in Chicago a General Committee of forty-one laymen was appointed with power to add to their number and a temporary Executive Committee of eight (mostly from Illinois) was appointed to serve until the General Committee appoint a permanent Executive Committee. As the work of the Movement develops it is proposed to create district, state and local self-governing committees. A general Advisory Committee is to be composed of Missionary Board secretaries and ministers, to counsel with the General Committee in making plans and programs. The expenses of the Movement are to be secured from individuals whose gifts to the cause are understood not to interfere with their obligations to their respective churches.

While recognizing the evident leading of God in the organiza-

tion of the original Laymen's Missionary Movement, the notable achievements of the past, and while deeply sympathizing with the purpose still further to awaken and enlist Christian men in the missionary enterprise, there is some doubt as to whether the time has yet arrived for reviving the Movement in its interdenominational character.

1. The Movement accomplished its great purpose, that of proving to Christian business men the importance of missionary work and their responsibility for supporting it.

2. The leading denominations have already established their own laymen's movements which can effectively carry on the work in their churches. These organizations can cooperate to hold union meetings for men where desirable.

3. The interdenominational values and activities of the Movement may be preserved and carried on, including the publication of literature and the conduct of conventions, by existing interdenominational missionary organizations.

4. While the funds for the Movement were not drawn directly from denominational mission treasuries, but came from individual contributions, nevertheless considerable overhead expense (at least $60,000 a year) was involved and one more organization added to the multitude that now overburden busy men.

What is needed to-day is not more machinery but more spiritual life; not more activity but more coordination in the members of Christ's body and more complete subordination to Him as the Head of the Church.

RELIGIOUS REVIVAL IN RUSSIA

REPORTS coming from many sources indicate that the essentially religious nature of the Russian people is reasserting itself, and that a genuine religious revival is taking place in both Russia and Siberia. A dispatch from Copenhagen describes the gathering of more than 150,000 people in Red Square, Moscow, under the walls of the Kremlin for devotional exercises. From the windows of his office in the Kremlin, Lenine looked on and watched the patriarch bless the people. There were many officers and privates from the red army in the throng. Another cablegram, to the Chicago *Herald and Examiner* reads: "Cumulative reports from various parts of Russia tell of a rapidly growing religious reaction from the atheistic and irreligious Bolshevist doctrines.....Leaders of the communist parties are complaining that large numbers are being swept away by this reborn religious wave. The people are returning to the churches, are again being married in the churches and having their children baptized, all of which was done away with by the communists as 'unnecessary' and superstition. The Bolshevist press is thundering loudly at the Church, but the position of the

Church has been so strengthened by the new religious movement that the communists are chary about resorting to rigorous measures."

Baptist workers at various points in Russia and Siberia report thousands of baptisms and such spiritual hunger on the part of the people that in some places priests of the Orthodox Church have offered their churches for the evangelical services. Everywhere the scarcity of workers and of Christian literature is deplored.

Too much stress cannot be laid on the importance of giving the Bible to the Russian people and of teaching them to understand its message of life. Among the various agencies at work with this end in view, the principal one is the British and Foreign Bible Society, which had, up to the war and for sometime after, a staff of workers in Russia with two general Agencies, one with headquarters in Petrograd, and the other in Siberia at Ekaterinburg. These agencies circulated 482,221 copies of the Scriptures in 1912. The American Bible Society has offered to give dollar for dollar to every mission that wishes to supply Bibles to Russians. It is as important to feed Russia spiritually as it is to give the people bread for their starving bodies.

INFLUENCES AT WORK IN INDIA

MANY forces are working to reshape Indian thought and destiny. Some of these forces are destructive and disintegrating, but most of them are constructive. They include modern industrial and commercial ideas and methods, political aspirations due to wider contacts, educational progress through science and history, moral reforms instituted by the British Government, and religious influences introduced by Christian missionaries.

One of the most powerful of these modern influences is the new vision of life brought by Indians who have returned home from Europe or South Africa. They have new ideas of justice, of opportunity, and of methods and ideals of life. A writer in *The Harvest Field* (Madras) says:

"Members of the Borah community had been abroad in large numbers, and had grown enormously rich. It was not hard to recognize the villages in which the returned merchants had settled down, for, in contrast to the low-built Hindu village hidden behind its sheltering circle of trees, these Mohammedan townships rose white and glittering and gaudy above the level plain.

"Among the Hindus, men of almost every class had been abroad, but the majority of those whom we met were farmers, and in Africa had plied the trade of vegetable sellers. The village barber, however, back again to his familiar seat on the clay plinth, said that he too had been there, and had had a shop—£5 a month he had paid for it. 'There's no caste there. Caste stops the minute we get on board the boat at Bombay. I won't eat with a Dherd, but except for that, we come and go together as if there was no such thing as caste.'

"The second thing to which they testified was to the purity of Christian justice. Life abroad changed the whole outlook of these men, and they in turn brought a new atmosphere into the life of the village.

"The second great influence at work in the Indian villages is that of reformed Hindu sects, especially the Kabirites and the Arya Samajists. Both of these sects testify to truths Christians are endeavoring to teach—the acknowledgement of one God, and the denial of caste."

India is slowly awakening, but thus far much of the new life is shown in political agitation for self-government, without any evidence of an earnest purpose to uproot the evils of caste, child marriage, temple prostitution and similar hoary customs that prevent India from taking her place among progressive nations. Is it any wonder that Mr. Gandhi has assured his countrymen that they will not be worthy of Home Rule so long as such things continue?

In India the villages are so numerous that if Jesus Christ had begun to preach in them 1900 years ago and had visited in one each day, He would not yet have completed the round. This makes the problem of evangelization one of giving the Gospel to the people of these villages as speedily and as effectively as possible. The masses are not reached through the Brahmans or the student classes, but through the villages and their headmen.

The Report of the Commission on Village Education in India, that visited the country in 1920, has been the basis for discussion in British and American Missionary Societies. At a conference held in New York recently the following conclusions were reached:

1. It is the aim of Christian missions to give the Gospel of Christ to the villages, to uplift the people spiritually, socially and intellectually; and to train leaders who will be fitted to evangelize their own people.

2. For this purpose it is important to develop the village schools and village churches as Christian community centers of life and activity.

3. Vocational training, under missionary supervision, is of valuable assistance in fitting the Indian Christians for life and service in their community.

4. Attention to the physical welfare of the people is greatly needed, since their life is, as a rule, in such a low scale. The school children need medical inspection, and the parents instruction in hygiene and sanitation, as well as in Christian truth.

5. Well trained elementary teachers are especially required, and experiments should be made in developing some well-equipped elementary schools, fitted to develop Christian character and practical service.

6. Missionary supervisors of this Christian education should be appointed to serve in India to oversee the work and help the teachers. The main teaching work, however, must be done by Christian Indians.

7. Wherever the present system of missionary education is not meeting the needs of the people, the work should be fearlessly reconstructed, abandoning schools that are not needed and concentrating effort where it is most important.

While these are valuable suggestions looking toward the more speedy and effective evangelization of the people of India; and while missionaries must prepare the Christians for the highest type of service in their communities, we must never lose sight of the prime importance of insisting that the teachers shall aim first of all at the regeneration of the individuals, and shall be fitted for spiritual work and leadership.

A TYPICAL OLD-STYLE NEGRO CABIN IN AMERICA

A RECENT COMMENCEMENT AT TUSKEGEE INSTITUTE
The sign at the right refers to automobiles, not to Negroes

A Half Century of Progress

The Negro in America in 1866 and in 1922

BY MONROE N. WORK, TUSKEGEE, ALABAMA

Director of Department of Records and Research, Tuskegee Institute and Editor of the "Negro Year Book"

TO a very large extent January 1, 1866 was the begininng of the opportunity for the Negro in every part of the nation to make progress. Thirteen days before this time—that is, on December 18, 1865, the Thirteenth Amendment declaring slavery abolished in every part of the country was adopted. In 1866 there were five million Negroes in the United States; there are now eleven million. This is a population three million greater than that of Belgium; it is greater than that of Holland and Switzerland combined or of Norway, Sweden and Denmark combined.

The progress which the Negroes have made since their emancipation is remarkable and worthy of consideration. It is for convenience summarized in the following table under three heads, economic, educational and religious.

Some Lines of Progress	1866	1922	Gain in Fifty-six Years
ECONOMIC PROGRESS—			
Homes Owned,	12,000	650,000	638,000
Farms Operated,	20,000	1,000,000	980,000
Businesses Conducted,	2,100	60,000	57,900
Wealth Accumulated,	$20,000,000	$1,500,000,000	$1,480,000,000
EDUCATIONAL PROGRESS—			
Per Cent Literate,	10	80	70
Colleges and Normal Schools,	15	500	485
Students in Public Schools,	100,000	2,000,000	1,900,000
Teachers in all Schools,	600	44,000	43,400
Property for Higher Education,	$60,000	$30,000,000	$29,940,000
Annual Expenditures for Education,	$700,000	$28,000,000	$27,300,000
Raised by Negroes,	80,000	2,000,000	1,920,000
RELIGIOUS PROGRESS—			
Number of Churches,	700	45,000	44,300
Number of Communicants,	600,000	4,800,000	4,200,000
Number of Sunday Schools,	1,000	46,000	45,000
Sunday School Pupils,	50,000	2,250,000	2,200,000
Value of Church Property,	$1,500,000	$90,000,000	$88,500,000

Moral Progress.—Although there is no concrete way of measuring moral progress, the question can well be raised whether any people can make substantial and continued development unless this development has a moral foundation. If this is true, then it can be said that although not admitting of actual demonstration, the Negro

has nevertheless made moral progress. It can also be said that this moral progress has expressed itself concretely in the economic, educational and religious improvement of the race, particularly in the improvement in home life. One of the most significant features in the progress of the Negroes is that starting with no well defined family life they have established in a half century over two million homes.

Home Owning.—It is estimated that the Negroes started in 1866 with about twelve thousand homes owned. It was found in 1890 when the first census of proprietorship of homes was taken, that the Negroes had acquired ownership of 264,288 homes. The number of these homes on farms was 120,738. The number of city homes owned was 143,550. The Census of 1910 recorded that the Negroes owned 506,590 homes. Of these 221,535 were farm homes and 285,055 were town homes.

The report on home owning by Negroes from the 1920 Census is not yet available. It is estimated, however, that they now own over six hundred thousand homes; that is, one home out of every four which they have established is owned. This is a remarkable showing and has great significance for the future of the race. It is safe to say that any people, starting with a handicap of poverty and ignorance, who can in fifty years become owners of one-fourth of all the homes which they have, are making progress along those lines which make for a high degree of citizenship.

Religious Progress.—Fifty years ago religious denominations were just beginning to be organized in the South. In a few places, as Savannah and Augusta, Georgia, the Negroes owned church buildings. In many instances as at Beaufort, South Carolina, they worshiped with the white congregations. In most cases, however, they worshiped in rude praise houses, which were often nothing more than bush arbors. After emancipation they immediately began to replace these rude places of worship by more respectable churches.

No other people have given a larger percentage of their earnings for religious work. Over eight per cent of the total wealth of the Negroes is in church property. Fifty years ago the value of all the church property which they owned was only a few thousand dollars. Now they own church property to the value of about $90,000,000. The progress of the work carried on by Negro religious denominations during the past few years has been notable for the erection or purchases of large church buildings costing in many instances more than one hundred thousand dollars each. The tendency is to make of these churches social centers and to carry on many activities other than the formal church service. This would appear to be a new and distinct advance in the development of church work by Negroes.

Negro Ministers.—Fifty years ago it was difficult for a Negro minister to obtain a competent training anywhere in the United

States. Only three institutions of higher learning, the Lutheran Seminary at Gettysburg, Pennsylvania; Oberlin College, Oberlin, Ohio, and the Oneida Institute, Whitesboro, New York, were open to them. In contrast with that time, there are now for the training of Negro ministers 35 theological schools and departments. Fifty years ago the only demand made of Negro ministers was that they should have good lung power and be able to put on the "rousements." Now, everywhere the demand is for a trained and efficient ministry.

More and more the General Conferences and other ruling bodies of Negro denominations are placing emphasis upon the importance of having trained and efficient ministers. The educational qualifications for persons to enter the ministry are constantly being raised. Negro ministers have developed sufficiently in strength and education to have high honors conferred upon them by white denom-

A SYMBOL OF NEGRO PROGRESS IN AMERICA FIFTY YEARS AGO

inations. The Theological Seminary of Virginia, a white Protestant Episcopal institution located at Alexandria, at its 1917 commencement conferred the degree of Doctor of Divinity on a Negro, Archdeacon James S. Russell. The Protestant Episcopal Church has recently elected three Negro bishops in that denomination as suffragan bishops. They are Edwin T. Demby, Theodore M. Gardiner, and Henry B. Delaney.

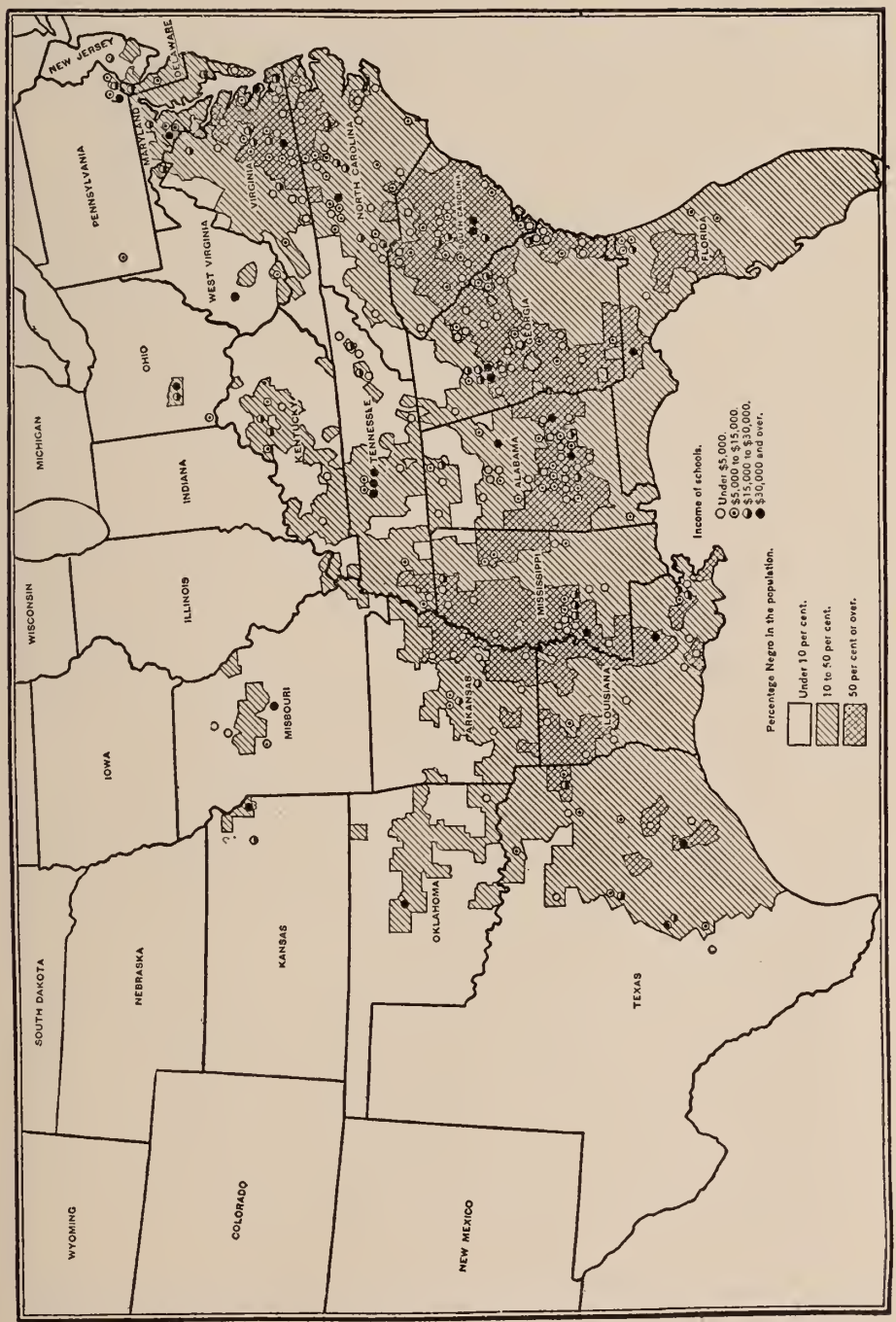
At the 1920 General Conference of the Methodist Episcopal Church, the largest of all Methodist bodies, two Negroes, Matthew W. Clair and Robert E. Jones were elected with full ecclesiastical powers and prerogatives to the Board of Bishops of that denomination. It is worthy to note in this connection that the founder of mission work of the Methodist Episcopal denomination was a Negro. As a preliminary to the celebration in 1919 of the 100th anniversary of the beginning of missionary work of that denomination, a tablet was unveiled to this Negro at Upper Sandusky, Ohio, with the inscrip-

tion, "John Stewart, Apostle of the Wyandotte Indians, Father, Missions of the Methodist Episcopal Church."

Missionary Work.—All of the important Negro denominations now maintain home and foreign missionary departments. As early as 1847 the African Methodist Episcopal Church organized missionary societies. It was not, however, until after Emancipation that Negro churches had opportunity to do aggressive missionary work. Negro churches are contributing every year over $250,000 for home missionary work. They are supporting some 200 home missionaries and giving aid to more than 350 churches. This is a larger number of churches and ministers than there were in regularly organized Negro denominations in 1866. Negro churches are contributing annually over $150,000 to foreign missionary work. The Negro Baptists are carrying on missionary work in Central, South and West Africa. The African Methodist Episcopal Zion Church is carrying on missionary work in South America and West Africa. The African Methodist Episcopal Church carries on missionary work in Canada, the West Indies, South America and in West and South Africa. This denomination keeps two bishops stationed in Africa.

Sunday Schools.—Fifty years ago the organization of Sunday schools among the Negroes of the South was just beginning. There was at first not much difference between the day schools and the Sunday schools; for in each the people had to be taught the rudiments of learning. In 1863 there were in the Southland probably less than 100 Negro Sunday schools with less than 10,000 pupils. In 1922 there were more than 46,000 of these schools with over 2,250,000 pupils.

In June, 1912, just fifty years from the time that the first draft of the Emancipation Proclamation was made, the Sunday School Congress of the National Baptist Convention met at Tuskegee Institute, Alabama. In those parts of the country where fifty years before, the Negroes in Sunday schools were being taught to read and write, these Sunday school workers traveled in special Pullman cars and met in a national organization. They had their own Sunday school literature and singing books, with songs and anthems written by Negroes, who themselves had either been slaves or were descendants of slaves. At this Sunday School Congress there were 17 editions of song books which had been written by Negroes and published in Negro publishing houses. There are now four large publishing houses which devote the larger part of their output to supplying the demand for Negro church literature. These houses are the A. M. E. Book Concern of Philadelphia; the A. M. E. Sunday School Union Publishing House of Nashville; the National Baptist Publishing Board of Nashville, and the A. M. E. Zion Publishing Board of Charlotte, North Carolina.



DISTRIBUTION OF AMERICAN NEGROES AND LOCATION OF IMPORTANT PRIVATE AND HIGHER SCHOOLS FOR NEGROES

Education.—Fifty years ago the education of the Negro in the South had just begun. There were less than 100 schools devoted to this purpose. In 1867 there were only 1,839 schools for the freedmen with 2,087 teachers of whom 699 were Negroes. There were 111,442 pupils. Eighteen thousand seven hundred and fifty-eight of these people were studying the alphabet. Fifty-five thousand one hundred and sixty-three were in the spelling and easy reading lesson classes. Forty-two thousand eight hundred and seventy-nine were learning to write. Forty thousand four hundred and fifty-four were studying arithmetic. Four thousand six hundred and sixty-one were studying the higher branches. Thirty-five industrial schools were reported in which there were 2,124 students who were taught sewing, knitting, straw braiding, repairing and making garments. In 1922 there are over 2,000,000 Negro children enrolled in public schools and over 100,000 in the normal schools and colleges. The 699 colored teachers of 1867 have increased to over 44,000, of whom 5,000 are teachers in colleges, normal and industrial schools.

Higher Education.—In 1863 there were in the South no institutions for higher and secondary education of the Negro. There were only four in the entire United States. In 1922 there are in the South 50 colleges devoted to their training. There are 17 institutions for the education of Negro women. There are 35 theological schools and departments. There are 2 schools of law, 2 of medicine, 2 of dentistry, 2 of pharmacy, 17 state agricultural and mechanical colleges, and over 400 normal and industrial schools.

Fifty years ago the value of the school property used in the education of the freedmen was small. The value of the property now owned by institutions for their secondary and higher training is over $30,000,000. Fifty years ago only a few thousand dollars was being expended for the education of the Negroes. In 1922 over $7,000,000 was expended for their higher and industrial training and $21,000,000 on their public schools.

Fifty years ago there were no Foundations specially devoted to the education of the Negroes. Now there are eleven Educational Funds from which the Negro is deriving some assistance. These are, the "African Third," the Avery Fund, the George Washington Educational Fund, the Miner Fund, the John F. Slater Fund, the Daniel Hand Fund, the Anna T. Jeanes Foundation, the Phelps-Stokes Fund, the Stewart Missionary Foundation for Africa, the Julius Rosenwald Fund, the Carnegie Corporation of New York and the General Education Board.

Contributions for Education.—From the very first establishment of schools among the freedmen they contributed liberally for their support. In 1867 there were 555 schools which were supported entirely by them and 501 in part. It is estimated that from 1866 to 1870, out of their poverty, the freedmen contributed over $700,000

for school buildings and the support of teachers. After fifty years their interest and self-help in education has in no wise abated. The Negroes are each year raising over two and a half million dollars for the support of their schools. Negro religious denominations are maintaining about 175 colleges and industrial schools.

Although there has been great progress in Negro education during the past fifty years, the equipment and facilities in Negro schools are, on the whole, far below those in white schools. The majority of the rural schools in the South are still without school buildings, and the average length of their terms is from three to five months. The Negroes constitute about eleven per cent of the total population of the country. A little more than two per cent of the $1,288,000,000 expended annually for education is spent upon them.

Fifty years ago there were no national organizations among the Negroes. There are now for their educational advancement the American Negro Academy, the National Association of Teachers in Colored Schools; for their economic advancement there are the National Negro Business League, the National Bankers' Association and the National Ass'n of Insurance Companies; for their professional advancement there are the National Medical Association, the National Association of Colored Graduate Nurses, the National Negro Bar Association, the National Negro Press Association and the National Association of Colored Musicians. In the interest of Negro women there is the National Association of Colored Women's Clubs. There is also the National Urban League for Social Service Among Negroes and the National Association for the Advancement of Colored People.

Occupations.—Fifty years ago, with the exception of a few carpenters, blacksmiths and masons, practically all the Negroes in the South were agricultural workers. Freedom gave them an opportunity to engage in all sorts of occupations. The census reports show that there are now very few, if any pursuits followed by whites in which there are not some Negroes. There are over 60,000 in the professions, that is, teachers, preachers, lawyers, doctors, dentists, editors, etc. There are some 50,000 engaged in business of various sorts. Fifty years ago there were in the South no Negro architects, electricians, photographers, druggists, pharmacists, dentists, physicians or surgeons; no Negro owners of mines, cotton mills, dry goods stores, insurance companies, publishing houses or theatres, no wholesale merchants, no newspapers or editors, no undertakers, no real estate dealers, and no hospitals managed by Negroes. In 1922 there are Negroes managing all the above kinds of enterprises. They are editing 450 newspapers and periodicals. They own 100 insurance companies, 700 drug stores and over 40,000 grocery and other stores. There are 500,000 or more Negroes working in the trades and in other occupations requiring skill: blacksmiths, carpenters, cabinet makers, masons, miners, engineers, iron and steel workers, factory operators,

printers, lithographers, engravers, gold and silver workers, tool and cutlery makers, etc.

Inventors.—Fifty years ago it was unlawful to issue a patent to a slave, and the Attorney General of the United States had just ruled that in spite of the "Dred Scott" decision patents might still be issued to free persons of color. Since that time over 2,000 patents have been granted to Negroes. These have been chiefly for mechanical appliances and labor-saving devices. Some of the things which Negroes have recently invented are, a telephone register, a hydraulic scrubbing brush, a weight motor for machinery, aeroplanes, an automatic car switch and an automatic feed attachment for adding machines.

In Business.—In 1866 it was not in the imagination of the most optimistic that within fifty years Negroes would be making good in the field of finance, be receiving ratings in the financial world, and be successful operators of banks. When in 1888 the legislature of Virginia was asked to grant a charter for a Negro bank, the request was first treated as a joke. There are now 14 Negro banks in that state and 78 in the entire country. They are capitalized at about $100,000,000. Another evidence of the progress of the Negro in business is the buying of property in which hundreds of thousands of dollars are involved, as for example the Strand Theater Building on Broad Street in Richmond, Virginia, was sold to a group of Negroes for $113,000 cash. The United Investment Corporation of Atlanta, Georgia, bought property on Auburn Avenue at an expenditure of approximately $100,000. The Jesse Binga Banking Firm of Chicago purchased property on South State Street for which $200,000 was paid. In almost every city where there are any considerable number of Negroes, they have either purchased or erected substantial and commodious buildings to house their business enterprises. The North Carolina Mutual Life Insurance Company has erected a seven story office building at Durham.

In Agriculture.—Great progress has been made in agriculture. In 1866 there were in all the United States only a few farms controlled by Negroes. They now operate in the South, 915,595 farms which are 243,282 more than there were in this section in 1866. Negro farm laborers and Negro farmers in the South now cultivate approximately 100,000,000 acres of land, of which over 40,000,000 acres are under the control of Negro farmers. The increase of Negro farm owners in the South in the past fifty years compares favorably with the increase of white farm owners.

Before 1866 there were no Negroes controlling farms in the South. There were on the other hand in this section, 672,000 whites operating farms, practically all of whom owned their farms. In fifty years the number of farms operated by whites in the South increased by 1,168,000. Of this increase, 729,000 or 45 per cent were

of owners and 889,000 or 55 per cent were of tenants. During this same period 915,595 Negroes acquired control of farms; of this number 212.365 or 23 per cent were owners.

When the great difference in the condition of white and Negro farmers fifty years ago is taken into account, the progress of the Negroes compared with that of the whites makes a commendable showing. For when at the close of the Civil War the Negroes started on their career as farmers they had no land and no experience as farm owners or tenants; none of them became farm owners by inheritance, nor did any of them inherit money with which to purchase

INTERIOR OF A NEGRO SAVINGS BANK IN BIRMINGHAM, ALABAMA.
The cashier for over 20 years is a Talladega College graduate

land. Of the million and a half white farmers added since 1866, a large number were the children of land owners.

Property.—During the past fifty years there has been a rapid increase in the wealth of Negroes. According to the most recent reports concerning property owning, it is found that in 1920, Negroes in North Carolina paid taxes on $53,901,018 worth of property. In Virginia, Negroes in 1921 owned 1,911,443 acres of land valued at $17,600,148. The total assessed value of their property in that state was $52,505,951. In Georgia where there has been a continuous report on Negro property owning for a half century, it is found that in 1875, the Negroes of that state had acquired almost four hundred thousand acres of land, (396,658), valued at $1,263,902. The total

value of the property on which they were then paying taxes was $5,293,885. In 1920, forty-five years later, the Negroes of Georgia owned 1,838,129 acres of land valued at $20,808,594. The value of their total property in that state had increased from $5,293,885 to $68,628,514. Through purchases and increases in values, property holdings of Negroes of the country increased during 1921 by probably 50 million dollars. It is estimated that the value of the property now owned by Negroes of the United States is over one billion five hundred million dollars. The lands which they now own amount to more than twenty-two million acres or more than thirty-four thousand

A NEW TYPE OF HOME OF THE THRIFTY SOUTHERN NEGRO

square miles, an area greater than that of the five New England States, New Hampshire, Vermont, Massachusetts, Connecticut and Rhode Island.

No other emancipated people have made so great a progress in so short a time. The Russian serfs were emancipated in 1861. Fifty years after it was found that 14,000,000 of them had accumulated about $500,000,000 worth of property or about $36 per capita, an average of about $200 per family. Fifty years after their emancipation only about 30 per cent of the Russian peasants were able to read and write. After fifty years of freedom the eleven million Negroes in the United States have accumulated over $1,500,000,000 worth of property, or over $100 per capita, which is an average of $350 per family. After fifty years of freedom 80 per cent of them have some education in books.

Place of the Negro in American Life

BY ISAAC FISHER, NASHVILLE, TENNESSEE
University Editor, Fisk University

IF the dominant social concept in the United States is that of the pagan nations of old, that the individual exists for the State, then there is no need for any discussion such as the subject above suggests. To the peremptory challenge, "What is the Negro's place" in *any* department of American life? one may give the dogmatic reply: "His place is only such as the dominant power of the politically organized American Commonwealth may assign to him, independent of ethical considerations, so long as he remains a minority group, unable to make effective protest."

If we hold the more enlightened concept that the life and happiness of the individual are subject to the wishes of the *majority* of his fellows, more or less benevolently disposed to each member of society, then the answer would be: "As a minority group, the Negro's place must be that sanctioned and prescribed by that dominant majority."

If one calls to his assistance historical and metaphysical disquisitions on the philosophy of the State, he will find a great cloud of witnesses of the highest human authority who support the view that the place of the Negro in American life today must be that assigned to him by the dominant majority. If that position is less advantageous, less equitable, less encouraging to him than that assigned to other social groups under the same government, he may complain of his lot, but the political system under which he lives has established the basis of that system which is the right of the majority to rule.

To the Negro student of political science who observes our American system of government in its philosophical aspects, there seems little hope that his race will be relieved from certain disabilities which the white race have laid upon him because of the color of his skin. The broader that student's knowledge of the science of government, the greater is his discouragement, because he proceeds from a premise which affirms that the majority of white people, themselves the majority in our population, object to giving him a status comparable with their own. Since this is a government of majorities, the whites will always impose a status of inequality upon the Negro. This view gives no encouragement for the future since it gives no reason to believe that white neighbors will change their attitude toward darker races.

There is, however, an influence in America, too little appreciated by such colored people, which keeps the door ajar for the Negroes of the land. This influence opened the door even when their white brothers, this same majority, had decreed perpetual bondage for the

black people in America. This influence also conditions, more or less, every phase of American life to-day, even though, in many places, it does not seem to control the councils of men. That influence is *Christianity.*

The Supreme Court of the United States has made official declaration of the character of this nation, which shows whether we are trying to sail by the theories of pagan nations, or whether, in spite of contrary captains, we are aiming to follow the needle which points always to the polestar of Christianity. The Supreme Court, in *Holy Trinity* v. *United States* (143 U. S., p. 471), entered into an exhaustive review of the founding of this nation, to prove historically by "organic utterances" which "speak the voice of the entire people" that "the people of this country profess the general doctrines of Christianity, as the rule of their faith and practice." (p. 470) Concluding this survey, the Court said:

"If we pass beyond these matters to a view of American life as expressed by its laws, its business, its customs and its society, we find everywhere a clear recognition of the same truth [i. e., that Americans are a Christian people]. Among other matters note the following: The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions with prayer; the prefatory words of all wills, 'In the name of God, amen'; the laws respecting the observance of the Sabbath.....; the churches and church organizations which abound in every city, town and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations, with general support, and aiming to establish Christian Missions in every quarter of the globe. These and many other matters which might be noticed add a volume of unofficial declarations to a mass of organic utterances [already reviewed by the Court] that this is a Christian nation."

The Christian Basis

Those who plead the case of the Negro must come to see that the one unassailable ground on which his defense can be laid is that "This is a Christian nation," dedicated to the principles of righteousness taught by Christ. Without the liberty to argue from that ground, a minority group, sharply differentiated from the dominant political majority by color, appearance, and by social and economic status, can have little standing in court. The history of society gives little support to the theory that the dominant group is compelled to administer society according to the wishes of the minority simply because this latter group feels aggrieved by the fiats and customs of the ruling group.

The tremendous significance which resides in the phrase, "This is a Christian nation" can best be seen by contrasting the attitudes of pagan nations to their suppressed groups with those principles of society which Christ and His early disciples laid down for the construction of a better social organization than the world had known before.

In practically all pagan nations there were groups separated from the fortunate ones by impassable gulfs, dependent on race, birth, or condition. Individual worth could not avail to raise the lower stratas of society; and individual worthlessness could not rob one of his exalted privileges over less fortunate groups, if he had been born into the dominant caste.

But listen, as the Christian fathers define the society which Jesus founded: As to race, status and sex, hear the apostle Peter—"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus"; because, to quote the Apostle Paul, "*God....hath made of one blood*

TRAINING NEGROES TO TAKE THEIR PLACE IN AMERICAN LIFE
A debating club in the Negro Christian Community House, Cleveland, Ohio

all nations of men for to dwell on all the face of the earth." As to the doctrine of the perpetual acceptability of some races and groups, and the eternal rejection and submergence of others, hear Peter declare—"Of a truth, I perceive that God is no respecter of persons. But in every nation he that feareth Him, and worketh righteousness, is accepted with Him." For those who compose as well as those who administer society, Christ Himself laid down a rule to be applied where questions of duty come into conflict with rules of caste, with laws of "superiors" and "inferiors"—"Whatsoever ye would that men should do to you, do ye even so to them." Doubters may turn to Matthew 22:16 and to Mark 12:14 and read the testimonies of

the Pharisees that the "Master . . . regardest not the person of men, but teachest the way of God in truth."

From all this it is easily seen that the Negro has but one plea which cannot be set aside by the practice of nations, or the teachings of political science. That plea affirms that "This is a Christian nation"; and, therefore, its dealings with all of its people ought to be governed by higher principles than color, caste, race considerations, traditions, prejudices or expediencies.

The moment a Negro bases his plea for a man's full chance in America on the ground that this nation is dedicated to Christian principles and practices, that moment he is able to argue for that place in American life to which any merits he may possess entitle him. The realm of Christianity is the only forum where those who preach caste find themselves confounded and ashamed. It is the only court in all history out of which a *writ of prohibition* against race distinctions as well as race discriminations will run. It has never recognized the existence of "lesser breeds" of men, to say nothing of sanctioning a code of morals which places them "without the law."

An American Citizen

If, then, the Negro plead in the name of Christianity, he has the right to ask that his place in American life be that of an American citizen. What place does a citizen occupy in American life? He is "a regular member of the community, subject to its ordinances, obligated to its support and defense, and entitled to its protection." The protection to be given includes protection of natural rights, i. e., his right to grow on equal terms with all of his neighbors—the right to the enjoyment of life, liberty, and the pursuit of happiness; and it includes his juristic or positive rights, rights secured by law, namely, the right to life, security, liberty, and opportunity.

The 13th, 14th, and 15th Amendments to the Constitution of the United States changed the status of the Negro from that of a slave to that of a citizen, so far as legal fiat could accomplish that result. So far as the organic law of the nation is concerned, there is neither distinction nor discrimination on grounds of race, and none in connection with it save those which have been placed there by judicial construction. The only argument against this position is the practices of American life, which follow the view that American citizenship of the Negro does not mean so much in fulness of opportunity, security of life and property, and freedom from artificially created obstacles to progress as American citizenship means, for example, to a white man or woman.

But although the Negro holds American citizenship by fiat of the Constitution, the individual states of the Union and custom have tied a number of "strings" to that citizenship. If one would under-

stand to what extent legal distinctions and discriminations on grounds of race have been recognized in American law and custom, let him read Volume 43 of the "American Law Review," the articles which begin on pages 29, 205, 354, 547, 695, and 869. The perusal will be illuminating, if nothing more and will incline one to ask whether the doctrines of Christ, directed against the maintenance of caste, have made much headway against the wisdom of modern lawmakers and society.

A Dilemma and the Way Out

It is held that the Negro is an inferior race, and therefore can not be admitted to free and full exercise of all the rights of American citizenship without endangering existing institutions. This is the major ground on which argument is usually made to justify restrictions upon the right of the Negro to hold any place to which his merits may entitle him. But science, speaking through some of her devotees, is dividing men on the question of the superiority and inferiority of races. Anthropologists differ as to the acceptance of race as a basis of inherent worth. For example, read in "The Physical Basis of Society" by Dr. Carl Kelsey, the chapter on "race differences." Here a Caucasian writer, supposed to be bound by tradition to assert the inherent superiority of white races over darker ones, after honestly examining the various theories, pauses to remark that "At all events until some one is able to put his finger upon some physical difference which can be shown to have some connection with the degree of culture or the possibility thereof, we have no right to assume that one group of human beings is either superior or inferior to any other. Indeed some of our best anthropologists tell us that if we give a fixed value to all the various parts of the body and then proceed to measure the various races we shall find one standing about as high as the rest on our ideal scale." (pp. 292-93.)

There is but one way out of this dilemma and that is the Christian way. All the other ways have been tried; and all the nations of old that have tried them are "one with Nineveh and Tyre." If the Negro takes a citizen's part—loves America; supports it in peace and defends it in war; submits himself to its ordinances; assimilates its best ideals; and venerates its institutions (and no one can deny that he is doing all these things), he is an American citizen at heart. If the organic law has removed the disabilities of a former slave from him, and has admitted him into the rights, duties and benefits of American citizenship, then he is an American citizen *de jure* and *de facto*. His place in American life, therefore, ought to be that of other fellow citizens; and the plea of race can not ethically be urged to defeat his claims to all of the protection, dignities, and opportunities of American citizenship.

Let us not forget our premise: "This is a Christian nation"; and

in Christian society "There is neither Jew nor Greek." The great feature which distinguishes a Christian nation from the pagan nations of old is that the latter believed and acted on the principle that some men are born to be "always up," while others were destined to be "always down." In a Christian nation there are no impassable gulfs fixed by accident of race. *A nation must either abandon its race distinctions and discriminations in conferring benefits upon its citizens or surrender the title, "a Christian nation."*

If America is a Christian nation, there is no need to draw up a bill of particulars indicating what the Negro's place in American life ought to be when he meets the requirements of American citizenship. There is not an intelligent American living who does not know what that place ought to be. On the other hand, if this is not a Christian nation, it will be useless to argue for specifications to cover the Negro's case, since the appeal will fall upon deaf ears and untouched hearts.

Whatever position the Negro may deserve by reason of his merit, his character and his fidelity to American ideals and institutions—a position which would be given without reservations to fellow Americans of the white race of equal merit—that position ought to be given to him, nothing more and nothing less. It ought not to be necessary for the Negro or his friends, when asking for a man's full, free chance for him to argue that the Negro wants this but does not want that, that he seeks this but is not seeking that.

It will be necessary to draw up a bill of particulars pointing out specific places for the Negro to occupy in American life only when and on condition that we reject the thesis to which our Supreme Court has given support and which affirms that "This is a Christian nation."

PRAYER OF THE RACE THAT GOD MADE BLACK

By Lucian B. Walkins

A Virginian Negro whose health was wrecked in Overseas Service during the late war.

We would be peaceful, Father—but when we must,
Help us to thunder hard the blow that's just.
We would be manly, proving well our worth,
Then would not cringe to any god on earth.
We would be loving and forgiving, thus
To love our neighbor as Thou lovest us.
We would be faithful, loyal to the Right,
Ne'er doubting that the day will follow night.
We would be all that Thou hast meant for man,
Up through the ages, since the world began.
God, save us in Thy Heaven, where all is well!
We come, slow-struggling, up the hills of Hell.

THE NEGRO IS RELIGIOUS—EAST CALVARY METHODIST CHURCH, PHILADELPHIA

The Negro Religious and Social Life

BY I. GARLAND PENN, CINCINNATI, OHIO
Secretary of the Board of Education for Negroes, of the Methodist Episcopal Church

ALL concede that the Negro race is naturally the most religious in America. There have been mental reservations as to the quality of his religion, but no difference of agreement as to quantity and volume.

The religious character of the Negro is, however, suggestive of strength. The humble backwoods Negro who gave as his testimony, "I's had a ha'd time since las' meetin'; I's been sometimes up and sometimes down. Spects I's broken eb'ry one of de ten comman'ments since our las' meetin', but I tanks God I's not los' my 'ligion yet," had back of it faith and motive.

The Negro's religion partakes of genuine childlike simplicity in its faith and expectancy. He believes in "waiting patiently on the Lord." The docility of the Negro and the fact that he is easily managed with kindness are righteous qualifications. The cheerfulness of the Negro shows the genuineness of his religion. Had he not faith, patience, docility, cheerfulness, with a willingness to suffer

long and endure hardships, he would be a revolutionist and an iconoclast. This he is not, greatly to his credit.

The fact, that, in spite of the genuineness of the Negro's religion, his ethics have not always squared with his professions, is due largely to his ignorance and much bad example and teaching. He is imitative because his White brother pounds into him the superiority of the White race. When he sees the "Boss" or the "Colonel", who is a member of the Church, loose in morals and yet prosper as a "green bay tree," he thinks that he may do likewise.

The Growth of the Negro Church

The Negro's religious progress is indicated in the growth of the Negro Church. Before a right to education or to engage in professional or business life was given to him, he had begun his church. In days of slavery he was permitted training in religion, such as it was, but was denied by law all education of the mind. Some of the religious training was good, but much of it was of the "servants obey your master" type. It could scarcely be expected that his religion would be ethically straight when his only approach to Biblical teaching was through interpreters who interpreted the Scriptures for selfish ends.

Thus the Negro organized his church, or was organized into the church, with that kind of training. In spite of this there were Negroes in the slave period who were great preachers of righteousness. Among the pioneers and organizers of the Negro Church were:

Rev. Lemuel Haynes was such an able and forceful preacher that he became the first Negro Congregational minister serving a white congregation in 1785 at Torrington, Conn.

The Revs. George Leile, Jesse Peters and Andrew Bryan were founders and pastors of the First African Baptist Church at Savannah, Ga., between the years 1780 and 1788.

The Rev. Richard Allen, ordained by Bishop Asbury of the Methodist Episcopal Church, founded in Philadelphia in 1787 the African Methodist Episcopal Church.

The Rev. Absalom Jones also began his labors in 1787 as the first Negro to be ordained a priest in the Protestant Episcopal Church, while Rev. Peter Williams later at New York also organized a Protestant Episcopal Church in that city and became its rector.

The Rev. Henry Evans was an acceptable and powerful Negro preacher in 1790 in Fayetteville, N. C., and his remains rest there under the African Methodist Episcopal Zion Church as his monument.

The Rev. John Varick organized the African Methodist Episcopal Zion Church in New York in 1796.

The Rev. John Chavis was the first Negro to be commissioned by a Presbyterian General Assembly in 1801 as a home missionary. His work was in Virginia and North Carolina. The Rev. John Glouscester was the first Negro pastor of a Presbyterian Church in America in 1810, and his work was in Philadelphia.

The Rev. Harry Hoosier, known as "Black Harry," traveled with Bishop

Asbury of the Methodist Episcopal Church in 1810, and was ofttimes the preacher on important occasions instead of the Bishop.

The Rev. John Stewart in 1819 was a minister and missionary to the Wyandotte Indians around Upper Sandusky, Ohio, and to his labors is traceable the organization of the Home and Foreign Missionary work of the Methodist Episcopal Church.

Others followed until the emancipation and thus the foundation for the Negro Church was laid. The Church was the only institution the Negro had. Following emancipation he was free but was without shelter, food or raiment. His need of a Saviour was keen, and such a condition gave great opportunity for the work of the Negro pioneer preacher and the white missionary. Always "man's extremity is God's opportunity."

The following comparative tables from recent figures and the Negro Year Book issued from Tuskegee Institute give some idea of the progress in religion.

NEGRO MEMBERS OF PROTESTANT WHITE DENOMINATIONS

DENOMINATIONS	NUMBER				Value of Church Property
	Churches	Communicants	Sunday Schools	Scholars	
Seventh Day Adventists,	29	562	26	530	$100,000
Baptists—Northern Convention,	108	32,639	106	12,827	1,561,326
Free Baptists,	197	10,876	177	5,732	186,130
Primitive Baptists,	797	35,706			2,300
Christian (Christian Connection),	92	7,545	88	4,001	69,505
Churches of God in North America, General Eldership of the,	15	329	11	270	5,500
Congregationalists,	170	15,000	166	10,339	1,000,000
Disciples of Christ,	350	4,000	400	5,000	170,265
Churches of Christ,	41	1,528	24	597	14,956
Independent Churches,	12	490	13	435	2,750
General Synod of the Evangelical Lutheran Church in U. S. of America,	1	15	1	25	5,000
Evangelical Lutheran Joint Synod of Ohio and other States,	3	65	4	280	2,700
Evangelical Lutheran Synodical Conference of North America,	56	1,714	50	2,580	60,000
Methodist Episcopal Church,	3,688	354,063	3,642	234,000	8,211,850
Methodist Protestant Church,	64	2,612	53	1,650	62,651
Wesleyan Methodist Connection of America,	22	1,258	16	769	21,000
Moravian Church (Unitas Fratrum),	2	351	2	217	8,000
Presbyterian Church in the U. S. of America,	448	29,005	434	22,703	752,387
Cumberland Presbyterian Church,	1	50	1	75	1,000
Presbyterian Church in the United States,	52	2,775	35	3,500	50,000
Associate Reformed Synod of the South,	1	18	1	35	200
Protestant Episcopal Church,	300	35,000	188	13,779	1,773,279
Reformed Church in America,	2	59	1	52	
Reformed Episcopal Church,	35	3,086	28	1,357	45,000
Total	6,486	538,746	5,467	320,753	$14,105,799

INDEPENDENT NEGRO DENOMINATIONS

DENOMINATIONS	NUMBER				Value of Church Property
	Churches	Communicants	Sunday Schools	Scholars	
Baptist, Colored Primitive in America, ..	336	15,144	166	3,105	$154,690
Baptist, Free Negro, ...	150	16,000	160	40,000	900,000
Baptist, Freewill, ...	172	14,183	87	4,168	178,385
Baptist, National Conventions, ...	21,754	3,018,341	20,099	1,181,270	41,184,920
Church of Christ, ...	763	42,000	1,000	33,000	350,000
Church of Christ, Free Christian Zion, ..	35	6,225	35	3,411	35,900
Church of God and Saints of Christ, ...	95	3,311	57	1,526	43,746
Church of the Living God, ...	28	1,743	27	491	23,875
Church of the Living God (Assembly), ...	10	266	10	168	12,700
Church of the Living God (Christian workers for Fellowship), ...	154	9,598	99	2,311	78,955
Methodist Episcopal Church, African, ...	6,636	552,265	6,227	311,992	14,631,792
Methodist Episcopal Church, African American, ...	28	1,310	6	200	6,280
Methodist Episcopal Church, African Zion,	2,738	258,433	2,544	135,930	7,591,393
Methodist Episcopal Church, Colored, ...	2,621	245,749	2,543	167,880	5,619,862
Methodist Episcopal Church, Union American, ...	385	21,000	305	15,000	285,000
Methodist Protestant Church, African Union, ...	59	3,751	49	2,813	205,825
Methodist Protestant Church, Colored, ..	28	2,017	24	920	52,733
Methodist Union Episcopal Church, Reformed, ...	27	2,196	25	699	35,500
Presbyterian Church, Colored Cumberland,	140	13,314	139	7,651	230,426
Union Apostolic Church, Reformed Zion, .	47	3,977	43	2,505	79,325
Volunteer Missionary Society in America,	4	855	4	386	4,000
Total, ...	36,210	4,231,678	33,946	1,915,428	$71,685,347

There were in the United States in 1919-20 from 200,000 to 225,000 Negro Catholics, according to The Catholic Encyclopedia.

While there are 36,120 churches, not two-thirds of them had regular pastors, nor half of the pastors can be considered trained for leadership.

The past fifty-six years of religious progress of the Negro show as a result 42,696 churches; 4,770,424 communicants; 39,413 Sunday schools; 2,236,181 Sunday-school pupils, with church property valued at $85,791,146. Including the Catholics there are 4,970,424 Christian communicants among the Negroes.

Progress is shown also in the interest the Negro churches take in education. As far as statistics are available, the Negro is responsible for 175 institutions of learning, and contributes annually two millions of dollars toward these denominational schools. The amount contributed to schools for his benefit in inter-racial denominations and boards would surely advance this to three millions.

The buildings in which Negroes worship tell a story of marvelous advance. Contrast the shacks in which Negroes worshiped a half century ago and, in some cases now, with the modern church buildings they have erected or bought North and South.

A notable heritage coming to the Negro, especially in the North, is the purchase of large and commodious down-town churches, or in communities now Negro, where hitherto white people lived who are now moving to suburban districts. Negroes have purchased the churches thus abandoned in St. Louis, Chicago, Louisville, Youngstown, Columbus, Cincinnati and Cleveland, Ohio; New York, Brooklyn, Philadelphia, Baltimore, and other cities. That the Negro is able to pay for such structures is a great comment upon his prosperity. Many of these churches are admirably adapted to social and

A CHURCH RECENTLY PURCHASED BY BAPTIST NEGROES IN DETROIT, MICHIGAN

institutional phases of Church work now very much needed among Negroes to save the youth from modern vice dens in the down-town congested Negro settlements.

The high modern requirements for Negro ministers in all church bodies is also an evidence of real growth in the right direction.

There are forty-four Negro Bishops leading their people religiously. Five are in the Methodist Episcopal and Protestant Episcopal Churches, where standards are among the highest in the religious world. Other Negro religious bodies usually choose their best men for leaders.

For years the Negro has had no place but his church, in which to meet in anything like elevated and ennobling social life. A people

without comfortable homes, hotels, clubhouses, or community centers, turned to the church as a common meeting-place. Conditions have radically changed for the better in the last twenty years. The writer has been a traveler for thirty years among Negroes, and, as a guest in Negro homes, has seen the pronounced evolution of the home life of the race within and without.

The religious life, the economic prosperity, and the education of the children have been the contributors to this marked social growth. The young men and women now graduating from our schools are becoming the leaders in Negro churches, the teachers in our schools, and the business and professional men of influence. They are the third generation of Negroes since emancipation. Could anything less be expected of a race which white men say has made "more progress in fifty years than any other belated race known to mankind," and which Negro men admit has been helped more than any other?

Why is it that so many white men and women fail to know and appreciate the social progress of the Negro? There is but one answer—the American social order perpetuates general ignorance of the Negro's social progress. White men often express surprise when they find orderly, well-furnished, well kept Negro homes, with cultured and Christian surroundings. The Negro owned 588,000 more homes in 1920 than in 1866. The written and unwritten social laws of the land prevent knowledge of the contrast in the exterior and interior of the Negro home of slavery and after-slavery times with those of the present day.

Negroes to-day own and operate hotels in most of the large cities, while churches, Y. M. C. A.'s, Y. W. C. A.'s, public high and grammar schools, with community houses and clubs, are constantly being organized and are exercising elevating influences upon the social life. A recent tabulation of Negro students in white and Negro colleges shows more Negroes majoring in Sociology than in any other subject, with a view to the bearing of such training upon Negro social uplift.

The rapid rise of the Negro in social life is, however, beset with perils for the race and the Church. In this respect he is not different from other races and the same consecration and tact in service are needed to save him. These perils may be stated as follows.

(a) There are 2,534,243 *less* Negro children in Sunday School than there are Negro members of the Church whereas in the white Sunday Schools the children outnumber the communicants. Where are the children of this most prolific race, and whither are the Church and the race tending if this condition be not changed?

(b) If the children and youth are not trained religiously, what effect does such lack of training lead us to expect for the future of our country where the Negro is one in ten?

(c) The Negro ministry is better to-day than ever, but is not keeping pace in quantity and quality with the progress of the Negro in medicine, law, and business. Such will mean the loss of influence by the Negro ministry over a progressive Negro laity.

(d) If the Negro's material progress blinds him to the need of the Church, which is largely accountable for the Sunday School situation, then what is to be the outcome?

THE MORGAN COMMUNITY HOUSE FOR NEGROES IN PITTSBURGH

(e) There are eleven million Negroes in America and 4,770,424 are communicants in Protestant Churches? Where are the 6,229,576?

White and Negro religious and philanthropic leaders have still much to do for the Negro race. Much has been done; more remains to be done. The work in the future will not be done so easily as in the past.

Dr. C. V. Roman of Nashville, one of the most thoughtful and wisest of Negro leaders, says, "Religion is a determining factor in political destiny. Religion softened the lot of the slave. Religion brought emancipation. Religion built our schools and colleges, and if we ever reach the goal of real citizenship, it will come through religion."

The operation, influence and effect of religion within the race and without will bring us nearer to the goal. Our present day task, and it is a large one, is to bring the young Negro, educated and uneducated, to see and act on this great fundamental truth.

Legitimate Ambitions of the Negro

BY NANNIE HELEN BURROUGHS, WASHINGTON, D. C.
Corresponding Secretary of the Woman's National Baptist Convention

THE legitimate ambitions of the Negro can be summed up in one sentence: "He wants a chance—an equal chance—free and unhampered—to prove that the color of his skin is not a badge of inferiority." That he has never had the chance, that society and governments are organized to keep him from having it, is a fact as pathetic as it is pernicious and unfair. Unless all races are admitted into the International Order of Human Brotherhood on equal terms, another Gibbons will write "The Rise and Fall of Modern Republics" and will record this tragic fact—"Their civilization failed because they denied in practice the doctrine of Human Brotherhood."

Edward Everett Hale said that the watchword of the next century will be *"Together."* It is the watchword of the Book of Life. The very existence of civilization depends upon our acceptance of that doctrine. The legitimate yearnings of the Negro—his innate and lawful desire to achieve something great and good—spring from this sense of oneness in origin, equipment and destiny. Briefly, the things that he desires, and to the achievement of which he will dedicate his life are the following:

His first ambition is to have his *claim to brotherhood* recognized. Upon the recognition of this claim depends the happiness, progress, development and perpetuity of civilization. There can be no Christian civilization without good-will and this is predicated upon the unconditional acceptance of the doctrine of human brotherhood. The race name, "Negro," incidentally denotes a shade of skin and, happily, it suggests a sweetness and beauty (Nēg-rōse) of soul—a forgiving spirit. It is this rich contribution that the Negro is determined to make to civilization and that is needed in civilization. He will allow nothing so to embitter his spirit as to rob him of this endowment and privilege.

Second—The Negro wanto to be *himself in color* and in distinguishing characteristics, to perfect all his possibilities, to have latitude for the unfolding of essential elements of character by which friction from individual and group contact is reduced. He wishes to contribute of the richness of his individuality, without having his claims to justice and equality questioned, ignored, abridged or denied. In other words, he claims the right to be different without being treated or necessarily considered as inferior.

Third—He wants to enjoy *justice and equality of opportunity*—equality of opportunity in preparation, equality of opportunity in service, and equality of opportunity in the enjoyment of life. He

desires that merit, and merit alone, be the determining factor. He will press his claim for a chance to qualify to meet the social and economic requirements of modern civilization. His claim is not selfish. He is so related and situated as to advance, retard or contaminate the social group. If the Negro is forced to the bottom of civilization, his putrifying body will pollute the whole mass.

Fourth—The Negro is right in insisting upon the full recognition of his *political, economic and civic rights* in any government *which he is required to help build* up or support. He is right in asking for the benefit of all welfare agencies maintained by public taxes. He should not be forcibly prevented from enjoying every blessing and every privilege granted to other citizens similarly taxed. The right to enjoy public parks, public play-grounds, public bathing facilities, is his in common with other citizens. He claims that it is the duty of a democracy to help its citizens to qualify for the enjoyment of these privileges and not deny or abridge them on the score of race, color or previous condition of servitude.

AN AMBITIOUS NEGRO—ROBERT R. MOTON
Principal of Tuskegee Institute

Fifth—He should not be required to plan a *destiny* separate and apart from the common destiny of other citizens who have pledged their allegiance and proved their loyalty by offering their lives in times of war and their skill and industry in times of peace. It is morally and socially dangerous to allow or encourage the group to "flower out of harmony with" the ideals of its community or country. Fortunately for America the Negro has not the germ of disloyalty and radicalism in his system. Had the seed been there, it would have germinated during his long season of abuse and neglect.

Sixth—The Negro wants to be measured by *American standards and ideals.* He hears it said daily, "That is good enough for Negroes." Nothing is good enough for him that is not good enough for others. Double standards, social and moral, are dangerous and demoralizing.

Seventh—He wants to be *measured and assorted and not herded* or segregated on the mere score of color. He must be counted by the census taker to show his numerical strength, but he should be measured by society to ascertain his moral value and, according to

his virtues and ideals, given place and privilege. The trouble in this whole race situation is that most people know *about* the Negro but they do not know *him*. To that end, they do not need more statistics but more clarity. The American people should be less concerned about how much color they have on their hands, and more about how much character they have—less about how many Negroes, more about their calibre. When the moral value of the man is considered, the Negro will be privileged to live in neighborhoods in keeping with his ideals and finance, ride in public carriers or patronize public hostelries in keeping with his money and tastes, and sit in public places in keeping with his means and manners. "Birds of a feather" will then be privileged to "flock together." Segregation on the mere score of color is a relic of the Caste System, and should have no place in a modern progressive government.

Eighth—The Negro should not be singled out as *a target for maltreatment*. He wants to be assisted in finding the cause of social ills and encouraged and helped in the eradication of them. The moral reaction is upon those who mistreat the Negro. The nature of the persecutor is always brutalized.

Ninth—The Negro wants his *home and family life regarded as sacredly* as the home and family life of other Americans. He wants public sentiment as vocal and as merciless, and the law as exacting and swift in dealing with those who encroach upon his home and family life as they are in dealing with him when he is charged with encroachment and trespassing. In other words, the Negro wants to be punished only for the crimes for which he is responsible, and not for the color of his skin for which he is not responsible.

Tenth—He wants a *square deal by the public press*. While his crimes and failures are chronicled, his achievements and contributions to community progress are often either ignored or minimized. If as much publicity is given to the latter as to the former, the barriers of ignorance of his aspirations and possibilities will break down and, in the light of understanding and appreciation, the world will begin to see him as he is.

The cause of the Negro is now up for a hearing. In settlement of these ten legitimate claims to equality of opportunity and preparation—equality of opportunity in service, equality of opportunity in the enjoyment of life, liberty and the pursuit of happiness —he will accept no compromise.

A SCHOOL FOR NEGRO WOMEN—THE CAMPUS AT SPELMAN SEMINARY, ATLANTA, GA

Practical Ideals for Negro Education

BY FAYETTE AVERY McKENZIE, Ph.D., LL.D., NASHVILLE, TENN.
President of Fisk University

NEARLY three score years have now passed since the slave was freed in North America and the first considerable steps were taken for his education. It is scarcely probable that any one will ever picture in an adequate way the story of devotion and heroism which distinguished the work of the early educators in the days of great racial and great sectional misunderstandings. It was not only the devotion of individual teachers that brought schools to the liberated Negroes but it was the devotion of a whole section of our nation that put into its contributions of men and money for this purpose a patriotism not less than that which had been put into the make-up of its armies. On the other hand, there was much the same type of devotion to state and local rights on the part of the southern white people in their indifference or antagonism to Negro schools which they had put into their desperate and wonderful fight for the preservation of their political and economic views in the war between the States.

It is not necessary now to appraise the work and attitudes of those times, but it is wise to recognize that great misunderstandings existed, that these misunderstandings reacted to increase the difficulties of the work, and finally that these misunderstandings have to a very large extent been softened and removed. Today there are many in the South who are devoutly thankful that the missionary teachers came and started the Negro on the road to intellectual and spiritual freedom.

There are those who argue that the time has come to turn over the whole problem to the South to the local communities, and to the colored people themselves. But while we must recognize a certain degree of truth in this position it is very important that we recognize equally clearly that a great responsibility still remains with the whole country for the improvement of Negro education and for the support of many significant educational institutions which otherwise would languish and decay. This thought seemed to be almost the dominant idea of the late Dr. Frissell, of Hampton Institute, in the latter years of his life.

Hampton and Tuskegee won the North and the South and the world to the need for Negro education through the specialized industrial type, thereby opening the door of generalized education for the race. For a long time, however, higher education for leaders seemed to be side-tracked because of the relatively large attention and support given to industrial education.

WHERE VIRGINIA UNIVERSITY WAS BORN

This is the old slaver's pen, Lumkin's jail, at Richmond, Va., in which the University started in 1867

Today conditions have largely changed. Public schools are developing in all parts of the South; better school houses, longer terms, higher grades, and improved standards of work are found here and there in every State. It is recognized more clearly than ever before that the great bulk of elementary education must be done, can be done, and will be done by the several States and the innumerable local communities. We have great reason to feel encouraged over the progress which has been made. But a much greater progress lies ahead because of the tremendous work which still remains undone.

In the process of developing the educational work for the Negroes certain plain, old-fashioned principles should be re-emphasized. There are special reasons at the present time why these principles should be stated and why they should be made concrete in the practical work of all our schools. One of the reasons lies in the fact that the application to the Negro school of the new psychological tests is likely to bring great discouragement to those concerned for Negro development and may increase the doubts of many people concerning the higher intellectual phases of Negro education. It is not improbable that inefficiency in our educational schemes will so affect

the results under these tests that the ratings will seem to indicate a native incapacity where they ought to be interpreted as indicating educational inefficiency.

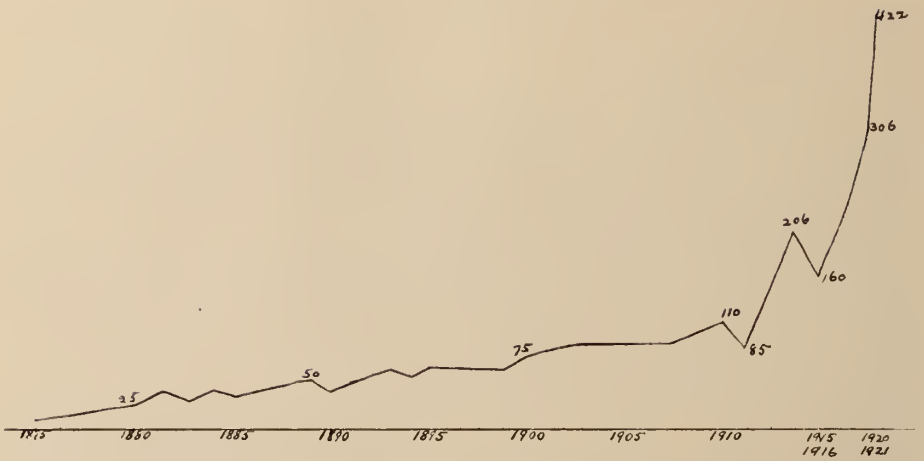
In the first place, education must be made *universal*. A seat in the school must be provided for every Negro child as well as for every white child. Attendance must not only be made compulsory by law but must be enforced by authority.

The second principle I suggest is that education must be *adequate*. This applies to the school building, the school equipment, the school term, and above all, to the school teacher. When we consider that perhaps the majority of teachers of Negro youth have not completed the fifth grade of the public schools themselves, we can see what a sad plight Negro education is in, even at the present time.

VIRGINIA UNION UNIVERSITY AND A FEW OF ITS 413 STUDENTS TODAY

The third principle that I would emphasize is in part covered by the two preceding principles. It asks for *equal* educational opportunity for the Negro child. There must be no philosophy that would grant that a lesser opportunity is sufficient for the Negro. It is the business of the state and of society to bring to full realization all of the capacities inherent in its citizenship. We do not need to fear that education will reveal an ability which the child does not possess. One of the practical ways of providing equal opportunity is to secure adequate teaching by giving equal pay to Negro teachers for equal ability, equal training, and equal service.

There are three parallel principles which are applicable to every school and which are fundamental to the educational salvation of the Negro.



FIFTY YEARS GROWTH IN THE NUMBER OF STUDENTS AT FISK UNIVERSITY

It is imperative that a new appreciation of *thoroughness* be secured. Form is so much easier to secure than substance. At Fisk University we find it necessary to examine every student, no matter where he comes from, in arithmetic, grammar and algebra, and we find that over half of our matriculates fail in these subjects. It is necessary to test students every six weeks and to regrade or drop out many every year. This is the pathetic result of a lack of thoroughness in their early training. Our experience is the experience not only of other Negro colleges but also of northern colleges. Along with the lack of thoroughness there goes a tendency to give grades so high that their very credentials tend to discredit Negro students when they apply for admission to northern colleges.

The result of inefficient teaching and of over-grading is to give the appearance of incapacity, both individual and racial. Perhaps nothing has done more to perpetuate a rather firm belief in the inferiority of the Negro than this very lack of thoroughness in Negro schools. The race has been undervalued because it has been subjected to sub-standardization. So far as we have the power to give and to require standard work, and give it not, we not only rob the individual student but we rob the whole race.

Another parallel principle is that of *honesty*. It is very closely allied to the principle of thoroughness, for nothing is honest that is not thorough in its adaptation to its purpose. Parents beg for the promotion of their children regardless of achievement. Teachers are similarly moved by their sympathies. School boards have even been known to require that after two years a child shall be promoted regardless of the work he has done.

There is a still more fundamental aspect of honesty to which attention should be called. There is a tendency in America to mutual

deception between the races. Northern colleges frequently pass a Negro student for work that would not be accepted from a white student. Northern colleges recommend Negro candidates for school positions on a lower basis of qualification than they do the white candidate. Many facilities provided for Negro education in the North and especially in the South are based upon the philosophy that they are "good enough" for Negroes. Everywhere educational principles tend to be obscured by the mists of deception which hang between the two races.

The only cure for the situation is a universal standard for all sections and all races. We can hope for a fine development only when we are all determined to know and to abide by the truth.

CROWDED QUARTERS IN THE MANUAL ARTS DEPARTMENT OF FISK UNIVERSITY

The third of the second series of principles is the principle of *adaptation*. It is almost a commonplace today to say that education should be adapted not only to the environing natural conditions, but also, to some extent, to the psychology of the individual student. It is important that the child be enabled to adapt himself in later life to the mineral, vegetable, and animal environment. It is also even more important that he should be fully adapted to his human environment. It should be a part of the function of every school, white or colored, to help the children there towards the kindest and wisest relationships with the children of the other race in that community.

All these principles are really principles of character which must be taught through the church as well as the school before they can

react upon the public mind and result in the types of schools which we ought to have. I am glad to say that it seems to me that the tide of thought and action in the southern states tends in the direction of the adoption of these principles. Nevertheless, we have a long way to go before our public schools or our private schools can be what they ought to be.

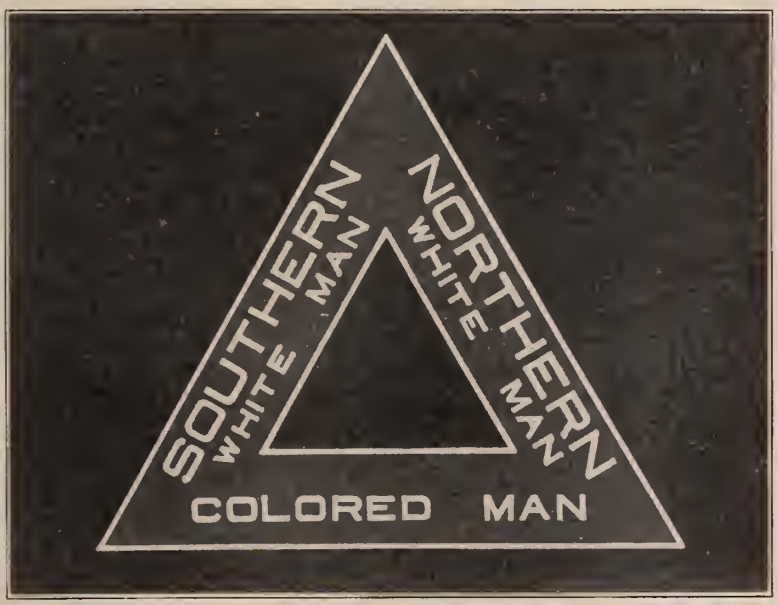
New conditions demand that new methods be employed, but they also demand that the various mission bodies shall not permit themselves to be misled into thinking they can abandon their responsibilities for Negro education. As rapidly as possible the bulk of the elementary work should be abandoned by the private school. This is for the sake of economy on the part of the supporting missionary bodies and in order that the State shall do its own proper work. An unnecessary elementary private school pauperizes the community in which it is found.

It is probable that some private schools will have to be abandoned before many years go by. It is certain that many schools must limit the scope of their work in order to concentrate their funds upon the provision of the most efficient opportunities for the great bulk of their students. This probably means that many schools will knock off certain courses at the bottom and at the top of their schedules.

Not more than one in five of the southern schools offering college courses for Negroes have as many as fifty college students. It is probable that if the funds now diverted to the few college students in some of these institutions could be spent upon their high schools those high schools would be much heavier contributors to racial and national harmony than they are at the present time. It is at least worth considering whether many of these schools would not be far more efficient if they would at least refuse to offer anything beyond the Junior college. Maintaining a Senior college for from five to ten students must take a very considerable proportion of the human and financial resources of any institution. It would be reasonable to inquire why a number of these institutions should not relate themselves to some central institution in such a way that until they themselves were much larger, they should send their students, at the conclusion of the Sophomore year, on to that central institution.

The story of many of the Negro colleges is a most romantic if not a dramatic story. Those institutions that fifty years ago took an illiterate population of adults and youths into their kindergartens and primaries have, year after year, built on to their foundations and built out of their students higher and higher grades until the college of four years has been established in a considerable number of places. Today there no longer exists a reasonable doubt of the necessity of college training for a part of the Negro population. The problem today is not to establish new schools of higher grade but to

secure efficiency in the schools that we have. The day is coming when, if we would satisfy the colored people and at the same time unite the hearts of the races, it is imperative that we do, not less, but more than has ever been done before for higher education. The old idea that college training unfitted a man for living and made him incapable of finding employment has long since been exploded. Fisk University cannot begin to meet the almost continuous demand for our graduates. Thirty-eight per cent of all those who have finished at Fisk University during the past fifty years are still teaching school. Others are preachers and doctors and lawyers, dentists and pharmacists and social workers, business men and housekeepers. Practically not one of our graduates over all that period is unemployed.



PRESIDENT McKENZIE'S "TRIANGLE OF PEACE."
Showing the essential factors in the solution of the race problem

It is in this field of private schools for higher education that the North has its main obligation to the Negro. The South has not yet reached the time when it can and will provide sufficient resources to meet the need of the times. The problem of Negro education is not a southern problem; it is not a northern problem; it is a national problem. The North today would be better off and have a kinder feeling toward the Negro than it does if more schools and better schools had been provided for the South a decade or twenty years ago. We must as a nation insure the highest standards and the fullest opportunities for personal development for all our groups, and particularly for that group which the North and South in history have deprived of its just rights.

In this day of new and renewed obligation, it is very important that the Christian denominations shall not be afflicted with near-sightedness and shall not sell out the interest of the Negro race for the sake of apparent denominational advantage—whether Methodist, Baptist, Congregationalist, Episcopalian,—all denominations should seek to know where the biggest openings are and should combine to see to it that the strategic points are occupied and the highest good of a splendid race is assured.

Negro Education That Paid

BY COE HAYNE, NEW YORK

IN the year 1876, Jordon, a New England veteran of the Civil War, lived alone in a little cabin half a mile from the Negro meetinghouse in Alabama. The economic conditions for Negroes in that section were not good and to help meet the great need of teachers, Jordon, although suffering intensely from a wound received while serving in the Union army, had opened a school in the little meetinghouse. The seats were split logs supported by wooden pegs. The blackboard was made out of boards smoothed with a hand plane and painted by Lacey Williams' father. There were no books except Webster's "blue back speller." Arithmetic was taught from the blackboard.

Jordon always opened the day with prayer and a story. His talks were on personal cleanliness and personal hopes; sometimes he spoke of the Civil War and how the Negroes came to have their freedom. He held out a future that at the time seemed hardly possible. The boy Lacey grew to love this man as did all others in the neighborhood. He did not understand the whole of the teacher's message but long years afterward when he recalled it and compared it with certain cherished ideals of his race, he was able to appreciate the bigness of the man who had come to Alabama to give what he had left to an unprivileged people.

The people gave their beloved teacher what they had in the way of food and fuel and as much money as they could spare, which was very little. But Jordon always was happy and sang as he made his way on crutches back and forth between his little cabin and the meetinghouse. Sometimes he suffered so terribly that he was obliged to leave the room to dress his wound; occasionally he remained in his cabin for several days at a time on account of illness.

The mothers were Jordon's faithful allies; they attended school and led in the singing; when the teacher was confined to his bed they nursed him. When the ex-soldier no longer was able to hobble to the school, the mothers took turns caring for him during

the day time and the men arranged to have one of their number attend him each night. When he died, after having been a member of the community three years, Lacey's father made a coffin out of pine boards, and the women tacked common black cloth on the outside of the box. The meetinghouse was not large enough to hold all who came to the funeral and the service was held in the open. No relatives or white friends of the departed schoolmaster were present; yet there were many mourners. Lacey's grandfather, a licensed preacher, conducted the service. As he could not read, one of the larger school girls read the Scripture. Always fresh in the memory of Lacey Williams is the voice of the girl as she read:....."my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

THE CABIN IN ALABAMA WHERE LACEY WILLIAMS WAS BORN

The body of the departed schoolmaster was buried near the home of Lacey's grandparents and on the same day his grandmother planted two or three walnuts near the grave. One tree sprang up and marks the spot today.

A short time ago, Dr. L. K. Williams, pastor of the largest Baptist church in America, took a photograph from his desk and handed it to his visitor. It was a picture of the little shack in Alabama in which Dr. Williams was born; near the shack stands the walnut tree which was planted in memory of a New Englander who went South to die and to live again in the lives of the lowly people whom he served. In the heart of the pastor of this great Chicago church there is an undying gratitude which expresses itself in a desire to transmit to others what he received from the man who seemed to have so little and yet had so much to give.

In his young manhood Dr. Williams came into contact with other teachers from the North and teachers in the South and at Hearne Academy and Bishop College, Texas, and at Arkansas Baptist College, he was helped onward by men and women consecrated to ideals which are symbolized by an all but forgotten grave beneath a walnut tree near an old cabin in Alabama.

Does it pay to give to those who have not wherewithal to repay, "hoping for nothing?"

A riot occurred in Chicago which we can never forget. When it was at its peak white people and black walked the streets in a certain section of Chicago's "Black Belt" without fear of molestation. Within the shadow of the tall spire of Olivet Baptist Church Negro boys and white boys played peaceably. When Governor

DR. LACY WILLIAMS' CHURCH IN CHICAGO

Lowden of Illinois formed his Race Commission he invited Dr. Williams, the pastor, to become a member of this investigating body. During many years, under many conditions, he has been tested and everywhere has exhibited a constructive citizenship that is needed by whites and Negroes during this period of race adjustments.

For a majority of adult Negroes the church constitutes their chief point of contact with society. For them the pastor must not only be their spiritual leader, but he must lead his people out of an economic "house of bondage." His counsel is sought on every occasion not only as pastor and religious adviser but as legal, political, business, health or domestic adviser. Dr. Williams is pastor of a church whose membership has reached the 10,000 mark. He is said to have a wider influence than any mayor of a city of twice that population. There seems to be no limit to the range of activities outside of his routine duties as the leader of a large church.

The underlying principles governing the workers at Olivet were revealed during the race riot and later during a critical period of unemployment. Seventy-one meetings of the Chicago Peace and Protective Association were held at Olivet during the riot and were attended by Negro politicians, club workers and by large numbers of Negro pastors of all denominations. The big church bus was sent under police protection into certain sections of the "Black Belt" to bring together these leaders of the people. In these conferences were discussed all measures projected by state and municipal agencies for the alleviation of the trouble. The faith of men was strengthened through prayer. Wise counsels prevailed. Every day the men who attended the meetings went back to their several neighborhoods to impart to the members of their congregations, societies and lodges the sanest views expressed at the meetings. Chicago owes a debt of gratitude to its Negro ministers for the efforts they made to check the disturbance by urging their people to keep off the streets during the race riot, and the worthy part they took in restoring peace and confidence between the warring factions after the fires of hatred had burned out.

WHEN THE LITTLE ONES GIVE THANKS AT OLIVET CHURCH KINDERGARTEN

An interesting story could be written concerning the activities of any one of the many departments of Olivet. The children's church might claim attention on Sunday morning while three other

large services are being held in the building at the same time. During the week the day nursery and the kindergarten are well worth a visit. The Elizabeth McCormick Foundation makes possible a free children's clinic in connection with the kindergarten. Olivet Church forever will be associated in one visitor's memory with many long tables surrounded by little children with heads bowed over bottles of creamy, fresh milk while they sing grace. Associated with this scene is a barefooted boy in Alabama sitting on a split-log bench listening to the talks of a crippled Union soldier and wondering what the teacher meant by "destiny".

CARING FOR THE BABIES AT MORGAN COMMUNITY HOUSE, PITTSBURGH

Olivet Christian Center, of which Dr. Lacey K. Williams is the pastor, has now twenty-four paid workers; two foreign missionaries; five students maintained in theological schools; three Sunday morning overflow services; children's church; day nursery; free kindergartens; free labor bureau; health bureau; fourteen women's circles (pastor's aid and missionary); five regular choirs; Community Sing Association; brotherhood and sisterhood; Boys' Industrial Organization; Mother's Community Club; Community Flat Owning Association; Daily Vacation Bible School, enrolling 350; $11,600 contributed during 1921 to needy churches in Chicago; total disbursements during 1920, $87,138.52; value of church properties and furnishings, $294,255.59. *Does it pay to educate the Negro?*

Progress in Inter-Racial Cooperation

BY WILL WINTON ALEXANDER, ATLANTA, GEORGIA
Director of the Commission on Inter-racial Cooperation

THE progress of Negro Americans in acquiring property, education and home building since 1865 makes one of the most encouraging stories in American history. The figures which set forth this progress seem an exaggeration to one with a superficial knowledge of the situation.

This progress is the result of a half century of cooperation between the most aspiring of the Negro race and the white men and women who had faith in the Christian religion and in education as a means for meeting the highest life needs of these unprivileged and struggling people. The number of cooperating white men and women was at first not large. The founding of Hampton, Atlanta, and Fisk Universities belong in the annals which record the highest acts of faith in the history of American Christianity. All sections of the country were represented in this early group of white cooperators. Dr. Atticus G. Haygood, a Georgian, was the first executive of the Jeanes Fund. Dr. James H. Dillard, of Virginia, now the President of the Jeanes-Slater Board, will take a place along with General Armstrong, the founder of Hampton, in the importance of his contribution to Negro education, and will rank second to none in the sacrificial life which he has given this work.

DR. WILL W. ALEXANDER
Director, Commission on Inter-Racial Cooperation

The demonstration has been made. The results are beyond anything which could have been expected by those who pioneered this work. The fruits are influential educational institutions, Christian homes, and a group of cultured, self-sacrificing Negro leaders.

It should be remembered that all of this is the result of cooperation. Tuskegee, with the exception of the life of its founder, the most impressive single fact in American Negro life, was the expression of the desire of white leaders to help Negroes help themselves. In all of these efforts from the very beginning, Negroes have had

a part. Sometimes it was a gift of labor or a small amount of money, again it has been a long life of service as teacher, as in the case of Professor William H. Crogman, a Negro who has just retired after forty-five years as professor and leader in Clark University, Atlanta.

By 1914 this work of cooperation had borne a rich harvest. It was beginning to spring up in many new places. The women of two distinctly southern white denominations were beginning really statesmanlike cooperation with Negro women.

The participation of America in the World War gave the best possible opportunity to test the results of this work. All who had made any contribution to the development of Negro Americans had cause to rejoice because of what they were ready to give in men, money, and loyalty to win the war. At the beginning of America's participation in the war there was a very definite effort to spread disaffection among the Negroes generally. However, four hundred thousand Negro boys served with the colors, and not one Negro was found guilty of disloyalty. The Negro troops received many individual and regimental citations for bravery.

At home in America during this period, especially in southern communities, racial attitudes greatly improved. As never before, Negroes were recognized as a community resource. In every war task they were given a part and usually did more than their assigned share. By their participation in the war, they won a larger appreciation in the hearts of thoughtful persons in all sections of the nation and revealed the best in Negro Americans to themselves. To southern white people, who had been following closely this racial situation, the war time attitudes seemed to have brought in a new day in race relations.

The spiritual reaction which followed the armistice swept over southern communities, leaving both races in a fog of rumor and suspicion difficult to explain. It seemed that all the ground which racial good will and cooperation had gained would be lost.

In the face of this situation the Commission on Inter-Racial Cooperation began its work early in the year 1919. It is made up of influential leaders, Negro and white, all of whom live in the South. The Commission is the result of a conviction which arose in the hearts of many thoughtful people during the war that race relations must be brought more completely under the influence of Christian motives and ideals. It is the result of the best Christian conscience in the South. It registers a rising tide of determined and intelligent good will among the best whites and Negroes in this section.

The Commission has not sought so much to build an organization as to plant the idea and spirit of cooperation as the best method of dealing with racial situations. The field of this planting has been first of all a small group of white and colored leaders in each of

the eight hundred local communities having a bi-racial population. In addition, an effort has been made to secure the cooperation of students and college leaders, editors and church and civic leaders. The chief effort, however, has been to develop in each community a group who would cooperate in securing racial justice and in promoting racial good will.

The response has been very encouraging. The churches in the South have committed themselves in theory to the work, while many of the most influential Church leaders are striving to make interracial cooperation real. The Federal Council of the Churches of Christ in America has organized a commission whose purpose is to give support to this work and assert the sufficiency of the Christian gospel to meet the present racial situation in America.

The editors of daily papers are beginning to direct the news items, which in the past have been a most pernicious source of racial misunderstanding, in the interest of understanding and good will. The editorial columns are almost always sympathetic in their attitude on race questions.

The women's organizations have readily assumed a responsibility for bridging the gulf which exists between white and colored women. The utterance of the first south-wide group of women ever called to consider this question, in the autumn of 1920, contained the following:

"We, a company of southern white women, find ourselves with a deep sense of responsibility to the womanhood and childhood of the Negro race and also with a great desire for a Christian settlement of the problems that overshadow the homes of both races.

"We recognize and deplore the fact that there is friction between the races. But we believe that this can largely be removed by the exercise of justice, consideration and sympathetic cooperation.

"We are persuaded that the conservation of the life and health of Negro children is of the utmost importance to the community.

"Since sacredness of personality is the basis for all civilization, we urge:

"a. That every agency touching the child life of the nation shall strive to create mutual respect in the hearts of the children of different races.

"b. We are convinced that the establishment of a single standard of morals for men and women, both black and white, is necessary for the life and safety of a nation. We, therefore, pledge ourselves to strive to secure respect and protection for womanhood everywhere, regardless of race or color."

This sentiment has been endorsed by leading women throughout the South, and definite responsibility assumed by powerful women's organizations for making the sentiment function in the communities and institutions involved.

Very slowly the world learns the New Testament teaching as to the essential unity of humanity. Any successful racial cooperation must have this in mind. It has sometimes been lost sight of in the South. Negro communities have been thought of as a group apart.

Right thinking whites and Negroes do not desire the amalgamation of the racial stocks; without this the races in America will continue to be bound together in a common life. No lines of separation can change the fact that men are neighbors. The races are one in physical well-being, economic destiny, and moral progress. Sickness among Negroes means sickness for white neighbors; a denial of full protection of the law to the humblest Negro means the break-down of legal protection for all. The state which led the nation in 1921 in the number of Negroes lynched, led also in the number of acts of mob violence against whites, the climax being reached in a reported tarring and feathering of a white woman. When the Ku Klux were accused of the latter, the official organ of that organization reported that the crime had been committed by white women.

Unbelief and cynicism alone can defeat good will and racial justice. A cynical American, white or colored, in relation to this question is as dangerous as a traitor in war. To the Church, white and colored, the nation has a right to look for the power to beget the faith that is needed to solve this problem. These churches, whatever else they evangelize, at home or in foreign lands, must aggressively attempt to Christianize American race relations or lose the loyalty and confidence of thoughtful people. To awaken the faith which would make inter-racial cooperation real in America is a service worthy of the highest things men have ever expressed of the Church.

The races in America have a better chance to build good will and cooperation than anywhere else in the world. A common language brings Negro and white workmen infinitely nearer than if they spoke strange tongues. Here the races have a common flag. No flag in the world has back of it such a philosophy upon which to build race cooperation. No one can question the loyalty of Negro Americans. They have fought with American armies from the Boston Massacre to Metz. Their patriotism is one of the most beautiful things in the nation.

Christianity is the greatest influence in the world. The God who hath made of one blood all nations of men is the acknowledged God of white and Negro Americans. In the first centuries this faith overleaped racial antagonisms and social distinctions such as are not to-day to be found in the entire world. American Christians, white and Negro, must assert this common faith anew for the sake of the races throughout the world.

A difficult task! One that shall not be accomplished tomorrow! Only politicians and children must depend wholly on tomorrow for success. Decades and centuries are on the side of Christian statesmanship.

The Negro View of the White Man

BY REV. HAROLD M. KINGSLEY, CLEVELAND, OHIO
Pastor of the Mt. Zion Congregational Church

"WE have lost faith in the white man's religion and morals," exclaimed a Negro at an informal conference in the South a few months after the war. Excitement had not yet died down; blood was at a fever heat; men were wrought up with great expectancy and a new self-appreciation; the rights of oppressed minorities were being championed by the foremost world leaders; men of our race had made the supreme sacrifice; the disappointment of those who were tacitly given to understand that the war made no difference, that they were expected to resume an oppressed, a backward status—in other words, that the war had brought no improvement in the status of the Negro in America, struck home with the sharpness of a sword and the bitterness of gall. The man who expressed this sentiment to the Negro conference, and to two white delegates honestly seeking a basis of understanding, was not a radical but a thoughtful, conservative, life-long friend of the white man and one of the steadiest champions of peaceful Christian race-adjustment.

The white visitors were surprised to find that the Negro not only expected a larger life as a result of his sacrifices and loyalty during the war, but that resentment had been aroused by the new wave of oppression and violence that swept over the country, manifested as it was, in Washington, Chicago, Omaha and St. Paul, and that, with bitterness in his soul, he was beginning to doubt the integrity of the white man, his sincerity of purpose and the genuineness of his moral and religious professions. Perhaps no more self-revealing and truthful sentiment was ever uttered than this regretful indictment by this black friend of the white man.

Picture a race, the victim of caricature and fun making, judged by its lowest and most inferior types, after the Civil War the object of a brutal opposition to all fundamentals of progress, and later, after overcoming this opposition to an extent and pushing upward to a surprising degree, to be made the butt of cruel jokes, the object of coarse ridicule, and you may understand somewhat the resentment in the colored man's mind when he thinks of the white man's attitude.

Take for instance Charles Gilpin in "The Emperor Jones." Without a doubt it is a splendid vehicle for an excellent actor, a ladder for struggling, deserving talent where no ladder existed before, a play that blazoned for the first time a Negro's name in the magic electric lights of that peak of the actor's ambition, Broadway,

New York. The more recent play, "Taboo," is another attempt to feature Negro life, this time, however, with the Negro playing a less stellar role with no personality as outstanding or talent as well-rounded as Gilpin's. Or in the field of recent fiction, take Stribling's "Birthright," the most outstanding, and possibly one of the first serious attempts to dramatize the pulsing life of the teeming Mississippi bottom.

The Broadway "Emperor Jones," with a year's run, is a long step forward from the one-night stand, canvas-tented "Alabama Blossoms' Minstrels." "Taboo" is a serious play, earnestly, and intelligently attempted, and the "Birthright" is a painstaking attempt to present phases of Negro life not white-washing his exploiters, but on the other hand, pulling the cover from respectable, hoary-headed hypocrisies; still they all indicate, unintentionally possibly, an attitude which is humiliating, false and unfair. They reveal not representative phases of the Negro's splendid struggle for a higher life, with all its finer and holier implications, but in the "Emperor Jones," depict a study of fear, true to life possibly but entirely untypical. "Taboo" is a study in superstition, presenting a dramatization of an entirely minor and obscure phase of Negro life, an effort worthy of a better cause. The "Birthright" is a picture showing that a Harvard education makes no difference, for once a Negro always a Negro, and on only the lowest terms. Here are presented the reasons why intelligent Negroes temper their exultation over these serious attempts to present Negro life because it is the same old injustice in a new form. He asks, "Why does the white man always insist on treating the Negro as a joke?"

Possibly few white men realize just how the Negro regards them. If they did know they would have a profound shock as did these white men who met those Negro leaders in the South. As a result of this attitude on the part of the white man, as the Negro fairly or unfairly conceives it, we find that the Negro race is becoming a fertile field for new movements. In the first place, as malcontents they were susceptible to a degree to German propaganda during the war and to radicalism later. In the second place, as a race hungering for brotherhood and democracy, the very fundamentals of Christianity, they give a new kind of audience to economic movements like the Garvey movement, which promises freedom, to political movements like Bolshevism, which promises equality, and to religious movements like Bahaism, which promises brotherhood and love.

I do not agree with the writer of "The Rising Tide of Color," that white civilization is in danger of black inundation, or that the next great war will find all black people lined up against all white people, for history seems to teach that people do not divide on the basis of race and color but they divide on principle; black, white and brown arrayed against black, white and brown. If the good

opinion of the lowly is worth having, (and certainly even a child's opinion of a man has some value), so possibly has the Negro's opinion of the white man a real value. The rehabilitation of faith in Christianity is not needed for the Negro loves his God and his Jesus, but there is need for the rehabilitation of faith in the white man's brand of Christianity so that it will be seen to involve love, justice, brotherhood and democracy.

Possibly no Anglo-Saxon ever put the issue quite so bluntly and boldly as does William James in his letters when he asks, "What right of eminent domain has the white man over darker races?" He beseeches his fellow men of the white race to cease their "snivelling hypocrisy" and not to cloak economic exploitations with fine phrases and soft platitudes. Here he indicates the very kernel of the matter and reveals a most unusual ability for seeing one's self as others see one. Those who doubt the truth of other statements in this article, will do well to ponder the words of William James.

The challenge is not so much that of the redemption of the black man, as that of the redemption of the black and white, working together, through an actual practice of Christianity. There is still in the minds of belated races a doubt as to the honesty of the white man's religion. Thus the situation that confronts the white man to-day for his own salvation is that of practicing the kind of Christianity he preaches, and to erase, by a new demonstration of Christianity, a doubt which is not only humiliating to the conscientious white man, but is detrimental to the honest black man. Let us together restore confidence, not in the white man's Christianity or the black man's Christianity, but in the power of the religion of Jesus Christ of Nazareth, which includes a practice of the doctrine of brotherly love to embrace all men.

To be concrete in suggestion, I would point out that in addition to the splendid publicity campaign carried out by religious organizations North and South, that the Home Mission Study Course presents probably the finest approach for the young mind that has ever been presented to the public in such a form, and that the Inter-racial Commission of Atlanta and the Commission on Church and Race Relations of the Federal Council of Churches are all together, with other similar agencies, presenting a program and a solution that will bring better understanding, more helpful appreciation and a real working fellowship which will help to change the Negro's unfavorable estimate of the white man.

Negroes' Work at Home and Abroad

BY PROF. KELLY MILLER, WASHINGTON, D. C.
Dean of the Junior College, Howard University

THREE centuries ago two streams of population began to flow to the newer from the older continents of the world. The European component was but the natural overflow of the fountain of civilization, while the African confluent was forced upward from the lowest level of savagery. The confluence of these two streams has constituted our present population of some hundred million souls, divided into the approximate ratio of ten to one. Here we have the most gigantic instance in history of the hemispheric transference of population. The closest intimacy of contact of markedly dissimilar races gives the world its acutest and most interesting object lesson in race relationship. We are convinced that the whole movement must have been under the direction of a guiding hand higher than human intelligence or foresight. The incident evils that have grown out of the historic contact of these two races are but the logical outcome of a shortsighted and fatuous philosophy. The benefit to human civilization now flowing and destined to flow from this contact, illustrates the teaching of history, that an over-ruling Providence makes the wrath of man to praise Him, while holding the remainder of wrath in restraint.

Slavery was an institution of learning as well as of labor. The Negro's taskmaster was also his schoolmaster. In order that he might accomplish the crude tasks imposed upon him, it was necessary that the Negro should be instructed in the rudimentary principles and crude methods of accomplishment. Had the Negro been inapt in understanding and inept in performance, he would have been unprofitable and, therefore, undesirable as a servant.

Under the tuition of slavery the Negro also gained acquaintance with the English language with its rich store of knowledge and culture. Through slavery also the Negro was brought in touch with the Christian religion and the whole race, as if by magic, embraced this spiritual cult which appeals so powerfully to its own inner longings. This is the strongest tie that binds the Negro in the ennobling bond of spiritual kinship to the fellowship of humanity.

There is no like instance in history where a weaker race in such large numbers has been introduced into the midst of the stronger race and has entered into the inheritance of civilization. Inheritance is the reward of meekness. The galaxy of the Christian graces, loving kindness, humility and forgiveness of spirit are exemplified in the Negro character. And verily he has his reward.

The progress of the Negro race in the United States is uni-

versally extolled as the most remarkable in human annals. We search the records of history in vain for its parallel. Their progress has been remarkable in material things, in intellectual advancement and in religion. There are now over 4,800,000 Negro church members in America. The evangelization of transplanted Africa is the greatest triumph of missionary endeavor since Columbus first planted the Christian cross in the virgin soil of a new world.

Much of this wonderful progress has come to the Negro through his environment and the aid of the white people but after all the only help that is worth while is the help that helps the helpless to help themselves. The question then is, How far has the Negro traveled

GIRLS' INDUSTRIAL AND EDUCATIONAL INSTITUTE, FREETOWN, SIERRA LEONE, WEST AFRICA

along the road of self-sufficiency? It makes no difference how much seeming progress a people may evince under alien tutelage, it is not real unless it prepares the beneficiaries to do without the benefactors.

Selfishness and greed are the inheritance of man in his natural state. It is only through the culture of Christian conscience that altruism makes itself manifest. It would not be surprising, therefore, if the fortunate Negroes devoted their chief energies towards the personal acquisition and gratification of selfish aims. It is interesting, however, to note the progress which has been made in the direction of altruistic service. There are 4,231,638 Negro communicants belonging to independent Christian Negro denominations whose

church property amounts to $90,000,000. They maintain 45,000 Negro churches, with a corresponding number of ministers, every penny of whose support is contributed directly by the Negroes themselves.

These Negro churches also contribute every year over $250,000 for Home Mission work and over $150,000 for Foreign Mission work. They support over two hundred of their own home missionaries and give aid to more than three hundred and fifty needy Negro churches.

The African Methodist Episcopal Church is the largest of the independent Methodist bodies. This Church operates a number of schools and colleges on a property basis of more than a million dollars. Their annual budget for general religious and educational purposes amounts to about half a million of dollars annually. This Church alone has undertaken a five million dollar drive for the purpose of extension of religious and educational activities.

The African Methodist Episcopal Zion Church organized its foreign work in 1892 and has in the foreign mission field three stations, five out-stations and eleven organized churches.

The Baptist Church contains the bulk of Negro church membership. They maintain a number of schools and colleges supported wholly by Negro contributions. The Virginia Theological Seminary and College at Lynchburg, Virginia, was organized in 1888 by elements of the Negro Baptists of that state. This school has at present a property valuation of over a quarter million of dollars and has just erected a building costing $130,000 contributed wholly by Negro Baptists. They carry on a missionary work in five countries and have on the mission field fifty-one stations and forty-three organized churches.

The Lott-Carey Foreign Mission Convention represents branch Baptist churches operating independently in South America, Liberia, Zululand and Nyasaland, (Africa) and also in Haiti.

In the Young Men's Christian Association the Negro has shown commendable effort towards self-help. The Negroes now have Y. M. C. A. buildings in twelve leading American cities and toward the total cost the colored people themselves paid $287,597 and also contribute $322,742 towards the annual maintenance of these buildings. In all large cities the Negroes are rapidly approaching self-maintenance in this branch of service.

The Negro shows his kinship to the great body of white Americans by speaking the same language, worshiping the same God, striving after the same ideals, longing for the same destiny. None but the most confirmed pessimist can say that the past half century has not given a satisfactory indication that he will be able to meet every exaction that the coming years may impose upon him.

Negroes, North and South—A Contrast

BY EUGENE KINCKLE JONES, NEW YORK CITY
Executive Secretary of the National Urban League

SO accustomed are we to accepting generalizations upon the condition of the Negro North and the Negro South that the whole truth is rarely, if ever, known. The picture of the North, painted by early migrants to their friends who stayed in the South, as "a land of plenty," one of "full manhood privileges," of "unbounded opportunities" was and still is in large measure an illusion. So the South is misunderstood by men who have never lived there and have fed only on tales of its horrors. In both sections there are advantages, counter-balanced and frequently nullified by handicaps.

There are however, certain very definite units by which the status of the Negro North and the Negro South stand out in striking contrast. The usual figures supporting this contrast are familiar to the average reader. Better educational facilities, compulsory education and longer school terms have reduced illiteracy and lifted the average intelligence wherever applied. Naturally $66 per capita spent in 1920 in New York City for the education of its children produces a higher grade of intelligence in the Negro children of New York than does the $1.25 per capita per year spent in South Carolina for Negro education. In home ownership, the Negroes of the South would compare more favorably. In farm ownership no real comparison between North and South is possible for 77.4 per cent of the Negroes in the North live in cities while about 79 per cent of those in the South live in rural districts. Except in such cases as southern New Jersey, southern Illinois and southern Ohio, and certain of the mid-western States such as Kansas and Missouri wholly or in part southern, the Negro farm owner, like the Negro farmer in the North, is a rarity.

Business development among Negroes in the South has far exceeded that of those in the North. We see this in the growth of life and fire insurance companies and banks and trust companies and building construction by Negro contractors. Negroes in northern cities have concentrated instead of spreading out over the smaller communities. This has tended to enlarge the Negro's business opportunities among his own people. In the South, the urge to economic development has been mainly prejudice which inspired discourtesies, and in frequent cases absolute refusal to serve Negroes. In the North race prejudice was not so conspicuous. The development of real estate concerns, theatrical ventures and insurance companies has

had its stimulus more largely in the secondary factor of race pride and in the normal desire of many Negroes to enter business as a vocation, playing upon the factor of race pride and relying upon a Negro market and custom for support.

In the North the Negro possesses the ballot which gives him the usual air of independence that men possessed of suffrage have everywhere. The lack of the ballot in the South keeps the Negro forever "within the veil."

Exploded Theories

Some years ago, Negroes who came to the North to live, seeking to improve their lot from an economic and social point of view, were considered by their southern Negro friends as well as by southern whites as deliberately risking their lives because of their supposed inability to acclimate themselves to the rigors of the northern winters. Yet today, we find the Negro death rate in cities like New York, and Springfield, Mass., lower than the Negro death rate in the cities of the South. The difference is more significant because the migrant population in the North is heavily centered around the more advanced age groups where normally the death rate begins to increase. Infant mortality among Negroes in northern cities is lower than in cities of the South.

Ten years ago, the great proportion of Negroes in the North were employed in domestic and personal service. In the South a much larger proportion of Negroes were skilled and able to work at their trades. Following the increase of nearly a million Negroes in the North during the five years of the migration there has come an unprecedented expansion in industry and the professions. The number of doctors, lawyers and clergymen has almost doubled and, of particular significance in contrasting the two sections, they are able when once an opening has been made to advance higher in northern than in southern fields. There are now managers of dressmaking establishments; foremen and forewomen in factories; teachers in the public schools, stenographers and bookkeepers in large business establishments; electrical, mechanical and civil engineers. Many of these occupations are regarded as entirely without the Negroes' sphere in the South. Openings in many of these lines may be said to be due in large measure to the ceaseless effort and educational propaganda both by the Negroes themselves and by sympathetic and farsighted white people.

This change in the northern situation has affected the South's attitude towards the Negro. At first the South took an attitude of indifference, then of alarm and finally of serious meditation and discussion of the questions involved. Just prior to America's participation in the world's war, when Negroes first began to come from the South, articles frequently appeared in southern dailies to the effect

that this increase in migration would rather relieve the South of some of the "problem" and would place on the North a little of the "burden" which the North was wont to accuse the South of handling ineffectually. Later, employment agents representing northern industries were arrested because of their efforts to secure southern Negro workers for northern plants. Prepaid tickets were not delivered to Negroes to whom the railroads were directed to deliver them and trickery was resorted to to prevent Negroes who already had paid for their tickets leaving the South for northern points.

Then followed the rapid growth of the Ku Klux Klan and the development of a counteracting force in the form of inter-racial committees which have labored to establish a better feeling between the two races and for the encouragement of social justice, fairer play and a more equable division between the racial elements in the South of the fruits of progress. This same period has tended to unite the northern and southern elements of the Negro population in a spirit of comradeship.

Some years ago it was not unusual to hear heated discussions among the older Negro families of the North as to the proper treatment of southern Negroes who came North. Any Negro who happened to have seen the light of day north of the Mason and Dixon line considered himself superior to any Negro born in the South no matter what his attainments may have been. Booker T. Washington was considered, especially by many northern Negroes, an enemy of the race because he dared to speak in northern communities in favor of industrial training for Negroes even in the South. This feeling of opposition continued in a measure even after many municipalities of the North had established systems of vocational training for the northern white public school children. Today we see a new situation. One finds the same language used among the intelligent Negroes of Richmond or Atlanta or Jacksonville in regard to Negro aspirations and rights as in the drawing-rooms of the most cultured Negroes of Boston or Chicago. Of course this sectional feeling among Negroes has not entirely disappeared. A few days ago, a young colored woman of good education and progressive ideas, born and reared in New England by parents who came from the South, vehemently stated in my presence, "I just do not like southern colored people. There are only a few that I care anything about!" She thinks that southern Negroes are slothful, indolent and lazy and that these undesirable qualities introduced by southern Negro migrants tend to lower the estimate placed by the community on Negroes already in the North. Here, incidentally, is an evidence of the fact that the propaganda intended for white consumption had had its effect even on the Negro's mind.

It is interesting to note the nativity of some of the leaders of national public thought among Negroes. W. E. B. DuBois, editor of the "Crisis," is a native of Great Barrington, Mass.; James Weldon

Johnson, secretary of the National Association for the Advancement of Colored People—Jacksonville, Fla.; George Cleveland Hall, prominent physician and public welfare worker of Chicago—Ypsilanti, Michigan; Dr. E. P. Roberts, former member of the Board of Education, New York City—North Carolina; Dr. W. G. Alexander, member of New Jersey State Legislature—Lynchburg, Va.; Robert S. Abbott, publisher of the "Chicago Defender"—Savannah, Ga.; William H. Lewis, former U. S. Assistant Attorney General—Portsmouth, Va.; Ferdinand Q. Morton, member New York City Civil Service Commission—Mississippi; Mrs. Mary Talbert, former president of the Federation of Colored Women's Clubs—Oberlin, Ohio.

The colored people of America no longer ask a man for information concerning his birthplace. They ask only whether he wishes all manhood rights for his Negro brothers and whether he will be fair and truthful in making representation for the race in high places and in conferences where the masses cannot speak for themselves.

Considerable discussion has been indulged in recently over the question as to whether separate colored schools, especially high schools, would be desirable in the North on the ground that colored teachers would give more encouragement to Negro pupils. The good effects of such a system some have sought to prove by referring to the larger percentage of colored children in attendance at high schools in such border cities as Louisville, Washington, Kansas City, St. Louis and Baltimore as compared with cities in the North where the students are not separated according to race. While no careful analysis of this question has yet been made, most writers on the subject relying upon observation as a guide, it is significant that in the high schools of Hartford, Connecticut, the colored pupils comprise 2.2 per cent of the school population while the Negro population is only 1.8 per cent. It should be noted that Hartford's migrant Negro population has been mainly adult and therefore has had but slight effect on the high school population.

While the white people of the North and of the South have approached an understanding on sectional matters, the northern and southern Negroes have also come to a better understanding and the Negro population has distributed itself so widely over the country that the Negro has gained admission to discussions on race adjustments where white people from the South and from the North were both present. Time is a great solver of problems and we have lived to see the day when these four groups are represented at common meeting places where mutual problems are discussed and programs worked out. The adjustments are not to be made in a shorter time than it required to work out the theory of race relations. These theories are yet to be universally applied, and the adjustments will take considerable time. But the "way out" is clear.

Woman's Home Mission Bulletin

Edited By Florence E. Quinlan, New York City

HOME MISSION STUDY, 1922-23

Theme: **The Negro in America**

By Franklin D. Cogswell

Secretary, Joint Committee on Home Mission Literature

The new program of materials for Home Mission study books is the fourth which the Council of Women for Home Missions and the Missionary Education Movement have published jointly. The developing cooperation between these two bodies has been one of the interesting features of interdenominational missionary work in recent years. Not only have the two organizations forming the Joint Committee on Home Mission Literature found the partnership enjoyable and profitable, but there have been many evidences of appreciation on the part of churches throughout the country that there is now presented to them a single program of interdenominational Home Mission study materials.

It is with great satisfaction that the Joint Committee persents this year a series of publications on "The Negro in America." Not since 1908 when Miss Mary Helm's excellent books on this subject were issued has it been the theme of an interdenominational program of study under the auspices of the boards of Home Missions. The vast movements of the war period have now brought the question before the world so prominently that its significance is realized more solemnly than ever in the past.

The theme is one which calls for such a variety of treatment that two study books of entirely different character have been provided in the new series of publications now coming from the press.

The Trend of the Races[1] by George Edmund Haynes, Ph.D., is more than a study of the Negro; it is a study of the relations between the black and white races in America and an earnest attempt to suggest means through which the two groups may find a way to interracial peace. It is of special interest that this book comes from the pen of a Negro leader. He speaks out of a long experience in the work of the Church and in many movements for larger understanding between the races. A graduate of Fisk University, Dr. Haynes took his advanced degrees at Yale and Columbia. Out of his studies of the problems of his people in New York there grew the National League on Urban Conditions among Negroes of which he is the founder. He then returned to Fisk as professor of sociology and economics. With the entrance of the United States into the World War there came the need for a special agency of the Government for investigation of industrial conditions among the Negroes and Dr. Haynes was appointed Director of the Bureau of Negro Economics of the United States Department of Labor. Later he took charge of the Negro section of the Home Missions Survey of the Interchurch World Movement. Within the past few months he has received the honor of being elected Secretary of the Commission on the Church and Race Relations of the Federal Council of the Churches of Christ in America.

Dr. Haynes' careful, sympathetic study of this problem, which is of world significance and which he shows in its world setting, will not only inform its readers and stimulate helpful discussion, but it will also deepen Christian convictions and lead its students back to Christ to find in Him alone the active good will and the understanding love which will overcome prejudice and establish brotherhood.

In the Vanguard of a Race[2] by Mrs. L. H. Hammond makes an admirable companion book to that by Dr.

Haynes, for its twelve biographies show concretely what contributions Negro men and women are capable of making toward the solution of the vexed problems of their race and toward the enrichment of our common life. Mrs. Hammond is widely known for her pioneer work in woman's home missionary circles of the Methodist Episcopal Church, South, and for her service on the Interracial Commission and on the Southern Publicity Committee. Her book, "In Black and White," has had a large circulation and she has been a frequent contributor to magazines. Her new book comes from many months of personal investigation and study. She introduces a group of Negro men and women who have made outstanding achievements in many fields of endeavor and whose stories, with a few exceptions, are but little known to the general reading public. For young people, especially, these life stories will be rewarding. They are not only interesting but they also raise many vital questions for discussion. The wide range of the book is indicated by the fact that it tells of the lives of three educators, Booker T. Washington, Robert R. Moton, and Miss Nannie H. Burroughs; a doctor of medicine, Charles V. Roman; two ministers, one pastor of a large institutional church in the North and the other a worker in a rural region of the South, William N. DeBerry and James H. Dunston; a leader in community work for girls, Mrs. Harris Barrett; a builder of agricultural prosperity, John B. Pierce; a woman banker, Mrs. Maggie L. Walker; a composer of music and singer, Harry T. Burleigh; a missionary to Africa, Miss Martha Drummer; and a poet, Joseph S. Cotter, Jr.

For boys and girls of about nine to twelve years of age there is an interesting book of stories of Negro life, *The Magic Box*[3] by Anita B. Ferris whose children's books on missionary subjects are well known. These stories will help in the building of finer attitudes of sympathy and respect on the part of white boys and girls toward their Negro playmates.

Mrs. E. C. Cronk is collecting and editing a series of stories of Negro boys and girls for primary children. These will be published with six large pictures (9x13 inches in size), similar in form to the other titles in the primary picture story series.[4]

There will be *Suggestions to Leaders of Study Classes* for each of the books, that for "The Trend of the Races" being by Miss Estelle Haskin of the Board of Missions of the Methodist Episcopal Church, South. The *Leaders' Manual* for "The Magic Box" is by Miss Alma N. Schilling and will have many valuable suggestions for programs and service activities for boys and girls.[5] A picture sheet, "Negro Neighbors",[6] will contain a number of half-tone pictures for use in making posters, class-books, and scrap books.

---

[1]Price, cloth, 75 cents; paper, 50 cents.
[2]Price, cloth, 75 cents; paper, 50 cents.
[3]Price, cloth, 65 cents; paper, 40 cents.
[4]Price, 50 cents, postpaid.
[5]"Suggestions" and "Manual," 15 cents each.
[6]Price, 25 cents, postpaid.

COOPERATION BETWEEN WHITE AND COLORED WOMEN

By

Mrs. Charlotte Hawkins Brown,
Sedalia, N. C.

I was fortunate enough to be one of four colored women present at the great Memphis Conference, where for the first time in the history of the South, white women, from all denominations, met to confer with and listen to Negro women out of whose hearts poured the accumulated sorrow and chagrin of fifty years' growth.

This conference was epochal in many ways, for the white men and white women assembled there seemed determined to know nothing among themselves "save Jesus Christ." The slogan on the wall in emblazoned letters read: "Whatsoever ye would that men should do to you, do ye even so to them."

We realized, before we left that meeting, that women must be drafted

to put "over the top" this spirit to the forty million or more white women who were not there. For the first time in my life I found myself *thinking white*. My heart ached for this little group of women who had to carry a message of "love of Negroes" to thousands who had been taught from youth to despise men and women because they were black.

The exhilaration of it all, the faith, the courage that these women inspired in us have smoothed out many rough places, straightened many crooked paths and given us a song in the darkest night. These women sounded the first real clarion note for cooperation between white and colored women.

The present condition of unrest among Negroes all over the country is no light matter to be set aside. Wise people will try to think sanely. We are at the cross-roads. We need the kind of advice the Prophet Jeremiah gave to trembling Judah. There are many ways of solution advanced, but both races must deliberate and ask the question, "Where is the good way?"

Humiliated often by some undeserved unkindness and injustice because of our color, though a mist of tears bedim our eyes, our souls must cry to the God who hears, "Where lies the path of duty for me?" I am confident that the solution of this grave problem is in His hand and when He overturns heaven, hell and earth to solve it, I want to be found doing the duty that lies nearest me.

I have always been an optimist, but the optimist must sometimes picture the dark side that men may know the truth. There are a few outstanding facts which cannot be ignored. Ignorance of these things can but retard progress toward the desired end. In the Spirit of Him who said, "Blessed are the peace makers," I make this contribution of my conclusion as to the basis of cooperation between white and colored women.

A good Southern friend said one day to me, "Charlotte, the Northern white people do not understand the Negro as we do. We Southern women understand you perfectly. We have been reared with you, nursed by you. Your folks have been everything in our homes and we know you through and through." At that very moment, I was struggling not to resent her calling me by my first name, because I knew that it was from force of habit in dealing with Negroes as servants, differentiating in no way between us, and not as a term of endearment. A Northern friend who has been interested in the education of Negroes, a woman who has put her time and energy in helping to build a first-class Negro school, calls me by my first name as a term of endearment (so she says) but one day when I addressed her fourteen year old girl by her first name, in no uncertain language I was told, "You must not call my children by their first names; you are not their social equal."

Now, here are two women representing the best blood in the Anglo-Saxon race in America, Christian women willing to give of their time and means for the uplift of my people. I must speak of them as friends for they have met the test, although we are taught to believe that there can be no real friendship except upon a basis of mutual respect. Do these women respect me? Of course they do. They recognize two codes of ethics—one for white women and another for colored. I must exercise no choice as to how I am to be addressed, although I was a full-grown woman when I formed the acquaintance of these two equally lovely women and met them in the capacity of a teacher of Negro youth. If I wish to retain the friendship I must not insist on being spoken to in terms different from John, the butler, or Mary, the cook, however hard I may have struggled to get my recognized title to "Miss" or "Mrs."

The intelligent Negro woman is truly between Scylla and Charybdis. She is humiliated by the attitude of the average Southern white woman, who knows little of her soul's deepest

eravings for home and all that goes to make home pure, eomfortable, eultured and refined, who never seeks to know her desires and aspirations for her black babies, who knows nothing of her schools, her churehes or any form of recreation by which her children may thrive. She is ofttimes seorned by the Northern white woman, who, when the Negro woman crosses the Mason and Dixon line, lest she may forget her former surroundings, eonstantly reminds her of the inferior position she oeeupied in the South and of the utter hopelessness of her desire to be regarded as a woman among women. This same Northern woman spends thousands of dollars to educate the Negro woman's children but will not spend one moment to find out why this product of her investment cannot be given a fair showing in some plaee where she is not needed as cook or maid.

What a chasm there is between us—deep, fathomless! The Negro woman wonders if there is a plaee on earth where she can stand and breathe freely and think in terms of a woman.

There is no more mistaken idea afloat than that which conseientious Southern women have advanced; that is, that they know the Negro women, when only one out of a thousand has ever had a conversation with a well-trained Negro woman, or has been in a modern, cultured Negro's home. Few, if any, have taken time to go into a Negro schoolroom or church.

Nine times out of ten, a white woman speaking to a colored audience must refer to her "black mammy" or her cook as her source of information on questions regarding the Negroes of her locality. They usually put up "my Jim" or "my Mary" as criterions. This fact alone has become distasteful to the cultured Negro woman, not because she doesn't know real womanhood whether it be found behind pots and pans or behind a typewriter desk, but because of the wholesale elimination of that large class of Negro women who are not menials but who are plying their hands daily, sinking their very souls into the problems of uplift among their people. These utterances referred to have caused many an otherwise beautiful and helpful address to fall on deafened ears. As presiding offieer in many such a gathering, I've had to pray God to keep down open revolt.

On the other hand, the average Northern white woman, if she does not ignore you or make you feel some kind of inferiority, is so overly nice and patronizing, you feel yourself an objeet of speeial care. There is nothing more uncomfortable. Why ean we not just be let alone to think and plan and move and have our being without speeial legislation or care?

I slept, one night in the North, in a telephone booth beeause there were no eolored people in that town and the president of the local Y. W. C. A. said, "We simply eannot take in a colored woman." I had been serving as a non-resident member of the National Board of the Y. W. C. A. for some time.

Do you ask me why I write in this strain? I am not bitter; I trust in God, but "Ye shall know the truth and the truth shall make you free." There ean be no eooperation between white and colored women, North or South, unless we approaeh it by way of the teaehings of the Lord Jesus Christ: "Thou shalt love thy neighbor as thyself." White women must make a study of different groups of Negro women and not attempt to cure all maladies with one remedy.

Many people, North and South, are still thinking in 1865 though living in 1922. Many still refer to the Negro women who are mothers of white children (poor creatures, sinned against far more than they have sinned) forgetting the thousands of Negro women who are bent on building homes and on edueating their children. Many are entering the professions of law, medicine and dentistry. Truly the Negro woman has come through "sorrow, through pain and through woe."

The intelligent Negro woman does

not ask charity but an equal chance. She merely asks respect for her judgment and intelligence.

The intelligent Negro woman is in a position to improve greatly the quality of service rendered the white women by the working women of the Negro race and will do it more conscientiously as she receives the sympathetic interest and cooperation of the women who employ.

Here are a few suggestions: (1) Colored women resent being called by their first names, except by intimate friends with whom such a privilege is an exchange. (2) Colored women should be consulted about plans that include them. (3) There should be Christian frankness and open-mindedness in the approach to any problem. (4) The natural assumption that all white is superior and that all black is inferior must be eliminated before any really cooperative spirit can be fostered.

If the white woman could *think black* twenty-four hours, better still, *be* black for two hours, there would be no Negro problem in America. I have so much faith in her sense of justice and fairness when she allows her mind to be receptive to truth, that I feel certain she will set up such a howl that the United States Senate, Congress, Judges of Supreme Court, the President himself, will adjourn all business to listen to the appeal of the American white woman for her sister in black.

A growing number of white women are eager to be fair and just in their dealings toward us. They are seekers after light, but I am convinced that many of them have some sort of Negroid fairness and justice, the sort of especially prepared black plaster ordered for our woes, when we merely want human justice. I want to bow in reverence, however, to that consecrated Christian group from the North who have laid their very lives on the altar to usher in a new day for us—that group to whom most of us are indebted for the light we have.

I verily believe that for the next twenty-five years the races' great efforts would better be directed inward to teach the white folks to love colored folks, to teach colored folks to love white folks, to teach every man to love and hate not. This is the Gospel of the Lowly Nazarene who braved the prejudice and narrowness of His own people to save the world. Our steps toward cooperation must be along these lines.

The Negro woman pledges anew the devotion she exhibited so recently in the Nation's peril when she worked side by side with the white woman for the safety of this land and the defense of a flag which is hers by heritage as much as it is the white woman's. In that same spirit of unselfishness and sacrifice she offers herself to serve again in any and every way that a courageous facing of duty may require. In return she asks the white woman to help usher in for her these few things for which her heart longs, deprivation of which has grieved her conscience and embittered her soul:

1. Raise your cry against that blackest of American evils directed largely against the members of the Negro race—lynching of human beings.

2. Ask for equal accommodations for Negroes in places offering service to the public.

3. Establish inter-racial committees in every local community for interchange of thought in regard to the problem of adjustment.

4. Make a careful and comprehensive study of the social and economic problems the Negro is forced to face.

5. Give equal educational advantages and equal opportunities for recreation to Negro children where the races are naturally segregated.

6. Approach the problem of the Negro in the same broad spirit that you approach all other race problems. Seek to know the truth about the Negro woman as you sought to know the truth about the women of Belgium and France.

Until white women are willing to strive with Negro women in their effort to attain unto these things that are dear to the hearts of all American women, it is a waste of time and effort to seek cooperation.

BEST METHODS

EDITED BY MRS. E. C. CRONK, 1612 GROVE AVENUE, RICHMOND, VA.

"To Postage 5.00"

What is extravagance and what is economy in missionary work?

Are there some things we can not afford NOT to do?

Is there a scattering that yet increaseth and a withholding that tendeth to poverty, in missionary administration?

As I made the entry in my missionary expense account, "To postage, $5.00," I unconsciously sighed. How I wished it were not necessary to spend a cent of the missionary funds for running expenses, so that every dollar of it could go straight to the field!

I wondered who gave that five dollars I spent for postage. Possibly it represented the entire missionary gift of two or three women who had little to give and had made much denial of self to give that little. And I had spent it for ordinary postage stamps!

I turned to my stenographer. The missionary gifts of self-denial were helping to pay her salary, too. Somebody's gift went into the very stationery on which I wrote. I sighed again as I began to dictate letters. I wished I could pay all these office expenses myself and not touch a cent of the missionary money to meet them.

In a few days the answers to some of the letters came in:

"I am enclosing my check for $100.00 for the Rescue Work in Japan."

"My sister and I have decided to assume the support of the Bible Woman about whom you wrote us, at $45 a year."

"Our young people voted to take the support of the teacher of whom you wrote. We understand the salary will be from $500.00 to $600.00 a year."

"If I can be of service in the work you outlined in your letter, count on me."

"We have succeeded in organizing a Children's Society with sixty-two members. The interest is fine and I am hoping we can train all these boys and girls for missionary service."

Then I saw the grain of wheat, that seemed to have fallen into the ground only to die, multiplied a hundred fold. One little postage stamp had been multiplied into one hundred dollars. Another had brought forth six hundred dollars and another forty-five dollars, while yet another postage stamp had enlisted lives for service. Then I knew that the woman whose gift went into postage had given to missions as truly as the woman whose gift went into Bibles.

Our sentimental shortsighted economies are often our most reckless and costly extravagances. With beautiful sentiment I had almost denied the Lord's work the stenographer who wrote the letters; the stationery on which they were written; and the stamps which mailed them. In order that I might proudly boast of my economy and have my friends commend me for it, I had almost failed to enter doors of opportunity opened before me.

It is a little soul that cannot recognize the work of the grain of wheat that must fall into the ground. A sentimentalist insists that every cent of his gift must go straight into the hands of the missionary. A great soul says, even when multitudes are perishing in famine, "If my gift will mean more in purchasing wheat to be planted, that more wheat may be brought forth, it is well."

The letters that are not written often cost more dearly than those that are. One letter that was not written

cost a Board $125.00. A special gift would have been continued if a letter asking for its continuance, and telling something of the work done, had been received. It was much more extravagant not to write that letter than it would have been to write it, and to spend two cents in mailing it.

Two secretaries arrived for an important meeting. The expense account of one was $35.21; the other's expenses were $40.16. Said the treasurer to Mrs. A., as she handed her a check, "I am afraid Mrs. B. is a bit extravagant. Her expenses are $4.55 more than yours."

Mrs. A. smiled heroically. "Yes," said she, "I've never yet spent a cent of the Lord's money for Pullman fare. I sat up all night, and did without breakfast this morning, to cut down the expense."

While an important committee meeting, that cost the Church $3.75 a minute, in the sum total of the expenses of all the members, was held, Mrs. A. with a throbbing head slipped out to a drug store to buy a coca-cola, and later went over to the parsonage to lie down a few minutes. Her thinking was clouded all the day, but she patted her own back with a feeling of great virtue. Had she not saved the Church $4.55? She did not reckon that she was guilty of inexcusable extravagance in spending $35.21 from which there were practically no returns.

We may save the price of a doctor's salary in a mission station, but if it costs us the lives of missionaries, which represent the investment of thousands of dollars, have we been economical? We may save the salary of a stenographer, but if it costs us the efficiency of an office, have we been economical?

We may not enter on our books "To postage, $5.00," but if that means we fail to enter $100.00 and $45.00 and $600.00 gifts that might have been entered; if it means that we fail to enlist lives that might have been enlisted; we stand convicted of extravagance even though we, in all sincerity, protest that we are practicing economy.

May we be preserved from wasting our Lord's money. May we spend every cent with our eyes fixed on a lost world for whom Christ died, and waste not even a cent of it in luxury. But may we also be preserved from the extravagance of inefficiency in our service.

May we be preserved from diverting any funds from their rightful work, but may we also be preserved from the shortsighted littleness of thinking that in order to make a gift to missions, we must put it into the hands of a missionary and see that he spends none of it for house-rent or food or clothing.

"To postage, $5.00!"

No matter whose was the gift, no matter what self-denial it had involved, I knew as I read the answers to the letters it sent out, my Lord's money had not been wasted; neither had it been hid in a napkin; but it had been invested for Him in a way that had brought many other gifts. It had enlisted lives in His service, and I was content.

We are accustomed to seeing luxury lists, and lamenting them. Is it not high time we faced a list of a slightly different type and considered some of our most needless and most costly extravagances that short-sightedness lists as economy?

SOME MISSIONARY EXTRAVAGANCES WE CANNOT AFFORD

To train, equip and salary a medical missionary and let him walk to make all his calls, when an automobile would enable him to conserve his strength and reach twice as many people.

To pay thousands of dollars to train and equip a missionary and then break her health by not giving her a simple, quiet home in which to live instead of a native house.

To permit a secretary, receiving $3,000 a year, who has more work than he can do and more opportuni-

ties than he can meet, to do the work a stenographer at $1,000 a year could do more efficiently in one-fourth the time the Secretary spends on it.

To let our pastors do the work of messenger boys in order to save postage.

To hamper the work of our congregations by not providing automobiles for our pastors if automobiles would enlarge their usefulness and increase their efficiency.

To spend one cent of our Lord's money for any of these things, or for anything else that is a matter of personal luxury, not really necessary to efficient service in lives thoroughly consecrated to Him.

—*Katherine Scherer Cronk.*

REACHING STUDENTS FROM OTHER LANDS

By Mrs. Florence Edmonds

From the uttermost parts of the world they have come, students ten thousand strong, to America seeking its best; the best of its institutions, the best of its industries, and of its civilization; but most of all these eager, young people have come to study us—you and me. They come with faith and almost childish belief in our greatness and goodness and a generous spirit of willingness to sit at our feet and learn. For is America not a Christian land, a land of ideals? They ask for education and spiritual bread; shall they be given a stone?

Fifteen hundred of these men and women are studying in the colleges and professional schools of New York City. Here they are thrown into the varied surface life of an impersonal city of millions. Twelve years ago, a friendly "Good Morning" was spoken to one who was lonely, one who said that no one had greeted him in any way during the three weeks that he had been in New York, and thus a vista of opportunity for service presented itself, and the Intercollegiate Cosmopolitan Club came into being.

The object of the Club is furthered in a few very simple but definite ways. There has been a constant effort to avoid over-organization and the impersonal. At the beginning of the college year, invitations are sent to the groups of students from foreign lands and to a selected group of Americans to attend an opening reception. This is followed by an invitation to a Sunday evening supper and it is this supper, this breaking of bread together, that has been a friendship net, where we have come to know and understand one another. Differences of race and color are forgotten in a common brotherhood. Friends from colleges, friends from churches of different denominations, friends from all walks of life, some of the finest and best American people that New York has to offer, are invited to these suppers in the hope that individual contacts will be made. And they are. These friends serve in many ways, by asking students to their homes, to concerts, to churches, and to the country for week ends. Students from other lands do not seem to feel interested so much in what we teach them, as in what they find in us, as representatives of our theories of theology, creeds and code. They are interested in spirit and truth as expressed in individuals.

Another activity of the Club is its National Nights. On Saturday evenings, at intervals of every two or three weeks, enjoyable social evenings are held. These occasions afford opportunities of exhibiting the music, manners and customs of different nations and are always very enjoyable.

Saturday excursions are made to different places of interest, up the Hudson River, around Manhattan Island, and to industrial and municipal institutions in or near the city. These are pleasant outings, promoting acquaintances among the members and have great educational value as well.

Several groups meet in Earl Hall Sunday afternoon at four-thirty to discuss questions of national and international scope, the object being to bring about a sympathetic under-

standing of one another's point of view, and, whenever possible, a solution of a given problem by the highest moral, ethical and religious standard.

Many requests come from churches, schools, clubs, Y. M. and Y. W. C. A.'s asking for foreign students able to speak on the educational, social, economic and religious conditions in their native lands. This is a splendid opportunity for club members to bring to Americans a knowledge of conditions in different parts of the world and thus are they furthering the cause of international understanding.

Students from other lands are met on their arrival in the city, advised regarding board and lodging, provided with opportunity for self help when needed, visited when sick and every effort made to make their stay in this country beneficial and enjoyable.

The work is promoted by its student cabinet, native bureaus and staff. It has the support of many American friends and has grown from year to year until now the club has a membership of 632, from 66 countries, studying in 51 colleges and professional schools.

To the Sunday supper there came one evening a friend, one who is always watching for a worth-while opportunity for world service. He mingled quietly with the students and only those nearest him knew that a great and generous man was one of the company. He felt the atmosphere of simple friendship and goodwill and later said that he was glad to be identified with an undertaking whose "possibilities for good seemed almost limitless.' He proved his faith in this movement by donating funds sufficient for the erection of a building to be known as International House, a home and friendship center in New York for students from every land. This building will provide rooms for 500 students, every one with sunshine and air, and the need for these can only be appreciated by those who have tried to find them. It will offer its facilities, social and physical, to several times this number. There will be a separate dormitory hall for women and one for men and a central activity building for both. It is hoped that the House will be a light-house of goodwill and that it will represent the united interest of all who have a special interest in the presence and welfare of the large number of foreign students in New York.

The site is on Riverside Drive overlooking the glorious Hudson River. Near by is Grant's Tomb, upon which, when a war was finished, was inscribed, "Let Us Have Peace." Upon the facade of International House, which will help to prevent wars, we hope there may be written, "Peace Comes from International Understanding, Brotherhood, and Goodwill."

ADVERTISING AND REGISTRATION DAY

By Mrs. Henry Leverich

"I haven't been interested in the work of our church until recently because I haven't known anything about it," said a bright young woman recently. Then she added, "I come to church on Sunday mornings, but I have never had the slightest idea of the activities or of any call for me to do anything except to attend church."

Is there not some way in which we can bring before the people the various activities of our churches with their call for enlistment and service?

Why not a church fair or exposition—not to sell ice cream and cake or old clothes but to present our educational program? Because we have advanced far enough in a real stewardship program to discard booths and counters as commercial devices for financing our Lord's work, let us not overlook their educational value in presenting our program and in enlisting recruits.

St. Luke's Parish, Montclair, New Jersey offers an Advertising and Registration Day.

Advertising and Registration Day

In October, after vacation time, as the year's work started the first Woman's Meeting was announced on the program as "Advertising and Registration Day for the Women of St. Luke's," and this was the way it was carried out:

Each Department of Women's Work was invited to participate and to arrange a booth or a corner of the large assembly room in some unique fashion, keeping in mind the fact that the booth or corner must advertise the department.

The Women's Auxiliary had a very large space for its Social Service Work. From the center of the ceiling came bands of brown and yellow crepe paper, each band reaching to tables assigned to various sub-departments in the Social Service Work, viz.: Hospital Committee, Day Nursery Committee, Fresh Air and Convalescent Committee, Settlement Work Committee, Daily Vacation Bible School Committee, St. Catharine's Home Committee, etc. These tables were each a clever presentation of the work they represented.

The Box Department of the Women's Auxiliary had a dummy figure from a tailor shop, which was dressed in garments already made and materials to be used in the making of garments, also surgical dressings, etc.

The Church Periodical Club, Comfort Club, Altar Guild, Church School and Church School Service League all had original and expressive booths.

The United Offering advertised itself by having made a large "Little Blue Box" exactly like the real little blue boxes. At the top of this larger box was a shelf and on the shelf were miniature scenes which told facts about the United Offering.

For instance, one was a bit of Alaska and the Anvik Church, which was built by a part of the First United Offering (all of which was made out of Dennison's paper with cotton to imitate snow). Inside of the big, blue box was seated a very pretty, enthusiastic young woman who talked through the slit in front of the box and told passersbys about the United Thank Offering. She interested sixty-three women to take the little blue boxes—women who had never before known about them or had been interested in them previously.

There was a program, six women in a talk of three minutes each telling something vital about some department of the work. Then everybody was asked to visit the various booths and register for service at whichever one made the strongest appeal to them.

There was a blackboard on the stage and the registrations were recorded during the afternoon while tea was being served, and while every department was tense in its effort to send the largest number of registrations.

It proved to be an interesting as well as a very educational afternoon and a surprising number of new workers were enrolled.

Here and There Methods

A Progressive Missionary Party affords opportunity for missionary education served with sociability. Arrange six or seven tables with a hostess at each table. The people move from table to table for a ten minute talk or discussion on some mission field or topic. As the bell rings all except the hostess go to another table. When all the guests have had ten minutes at each table, refreshments may be served.

* * *

Drawing room meetings held in some attractive home lend a delightful social atmosphere to a missionary gathering and interest many women who would not otherwise be reached. The visit of a missionary affords a good occasion for a drawing room meeting.

There is a hostess, of course, and a Reception Committee. The missionary may make an informal talk in addition to meeting all the guests present.

NEWS FROM MANY LANDS

NORTH AMERICA

Relief Administration Work

SECRETARY Hoover reported in February that the total receipts of the American Relief Administration, since the beginning of its work in Russia had amounted to $52,919,000. These include $24,000,000 of Congressional appropriations, $12,200,000 gold from the Soviet Government, $10,000,000 charitable balance of the Administration, $3,600,000 worth of medical supplies from the American Red Cross, and $3,119,000 from numerous religious and charitable bodies in the United States, such as the Jewish Joint Distribution Committee, the Federal Council of Churches, the American Friends' Service Committee, the International Committee of Y. M. C. A. and the National Lutheran Council. Mr. Hoover reported at that time:

"The famine is proving of even larger dimensions than anticipated, for the agricultural decadence outside the special drought region of the Volga Basin is so severe in some places as to amount to famine. The amounts of food estimated by the Soviet authorities as being available for towns in the non-drought area seem to have been much over-estimated."

Transportation is one of the biggest problems with which the Relief Administration has to deal in its efforts to sustain between six and eight million people.

The Sunday School Merger

THE words "Building Together" have been selected as the working theme for the Sixteenth International Sunday School Convention, to be held in Kansas City, June 21-27, 1922. This slogan refers to the merging of the Sunday-school forces of North America into a single organization for purposes of efficiency and advance to be known as The International Sunday School Council of Religious Education. This merger, which the convention at Kansas City is expected to ratify, will bring together the International Sunday School Association and the Sunday School Council of Evangelical Denominations. The first has been carrying on its work in a wholly voluntary way for more than half a century. The denominations have not been officially connected with it in any manner, though many prominent denominational men have occupied positions of responsibility.

The second, which was organized in 1910, was purely official and represented nearly all of the Sunday-school constituency of North America. Before this Council had gone far in its program it became evident that the two associations were crossing lines and in some instances duplicating their work.

—*Sunday School Times.*

Southern Women and Race Problems

THE women's boards of the Southern Presbyterian, Southern Baptist and Southern Methodist Churches have endorsed the program of the women members of the Inter-Racial Commission, and have set in motion the machinery to carry it out in local communities throughout the South, through their local church societies.

The plan calls for three committees in each auxiliary to study the Negro homes, schools and churches of the community, with the aid of the colored women who are locally leaders among their people. From these studies a concerted plan of action is to be prepared, differing according to local needs, upon which the women of both races can unite, in cooperation with the county inter-racial committee. The Woman's Auxiliary of the Episcopal Diocese of North Carolina has appointed a committee to confer with

leading colored women of the state to learn the needs of their women and children as they see them, and to form plans for cooperation.

—*Missionary Voice.*

Negro's Chance for Education

WE white Americans, writes George L. Cady in the *Home Mission Monthly*, "have built up for ourselves and ours a marvelous system of education. We have believed this is the way to push back the horizons and admit us into the larger life. And more, we believe this is the way to make Democracy safe. Democracy dies in the hands of the ignorant citizen. But of this the black man has had the very minimum. He has had no more than the crumbs which fall from the table spread for the children of the dominant race. For two centuries and a half we made it a prison offense to teach him to read and write. During his freedom we have hobbled his progress by the least possible educational opportunities. Until recently there were no public schools in the rural districts above the fifth grade that a colored boy or girl could attend. Now there are none above the eighth. Louisiana claims two high schools for 700,000 Negroes, but in New Orleans there is one high school with a capacity of 500 pupils for a colored population of 100,000, and last year for the first time they offered twelve grades."

Negro Rural Schools

THE Jeanes Fund, for the improvement of Negro Rural Schools, cooperated during the session ending June 30, 1921, with public school superintendents in 269 counties in thirteen states. The 272 Supervising Teachers, paid partly by the counties and partly through the Jeanes Fund, visited regularly in these counties 8,976 country schools, making in all 34,641 visits and raising for the purpose of school improvement $394,737. The total amount of salary paid to the Supervising Teachers was $214,033, of which the sum of $119,746 was paid by the public school authorities and $94,287 through the Jeanes Fund. These traveling teachers, working under the direction of the county superintendents, help and encourage the rural teachers; introduce into the small country schools simple home industries; give talks and lessons on sanitation, cleanliness, etc.; promote the improvement of school houses and school grounds; and organize clubs for the betterment of the school and neighborhood.

Important Negro School

CRARY Hall, the central dormitory of Morristown Normal and Industrial College, Morristown, Tenn., was destroyed by fire recently. The loss, above insurance and salvage, will be over $35,000.

Since the organization of the school in 1881, by the Methodist Episcopal Church more than 10,000 students have been trained in it. Of these more than 2,000 have gone out to teach among the people of their own race. Thus the influence of the school has been multiplied many times. By a special arrangement with the public school authorities the school provides instruction in the elementary grades to a large proportion of the colored boys and girls of the community in addition to the normal, college preparatory, and special courses upon which the chief emphasis is placed. There are in attendance to-day some of the fifth generation descendants of the first pupils enrolled in the school.

Negro Efforts for Betterment

VARIOUS movements organized by Negroes themselves have had much to do with the progress of the race. One of these is the Associated Negro Press. Another is the Negro Business Men's League, founded by Booker Washington. It has led to cooperation among colored people, and enables them to operate stores, banks, insurance companies, and

many other race enterprises. Hundreds of men and women are given employment in race organizations, who have no hope of securing employment from white business firms except in menial capacities. Dr. Washington also established the Farmers' Annual Conferences, held at Tuskegee and at other points in the South.

The bulk of the Negro people is in the South and farming must be the chief source of their living. This movement keeps the agricultural idea foremost. Better housing conditions, improved farming implements, better stock, rotation of crops, and modern methods of cultivating the soil are stressed in these meetings.

—*Home Mission Monthly.*

Spiritual Capacity of Negroes

THE greatest strength of the Negro in the past has been his capacity for religion; the Church will fail in a high privilege if it fails to conserve and develop this capability. Bishop Bratton of Mississippi recently said: "The Negro is the most religious race in the world, and it is a great mistake to assume that he is now, or will be in the future, satisfied with any form of religious emotion that will feed his superstition. This may be true of the very ignorant, though I do not believe that anybody has sufficiently tested the matter to assert such as a fact. But I do know that there is *a large element rapidly increasing among the race who read and think, and who are satisfied with nothing short of the best that approves itself to their God-given reason and religious faculty.*"

—*Home Mission Monthly.*

Theological Training for Negroes

HOWARD University, Washington, D. C., was organized to provide ministers among the colored people. In the course of the years the demands for other fields of service have led to the development of various departments, until now the University has 2,000 students, of whom only a small minority are studying for Christian work. There is great need for better facilities for giving instruction to the future ministers among the colored people. The situation is distressing. "The 41,000 (approximately) Negro churches in the United States require annually an average of 1,800 new pastors. About one hundred graduated from all Negro seminaries last year, of whom less than twenty-five were college graduates. Therefore about 1,700 entered upon the pastorate with insufficient training."

The University is endeavoring through a correspondence course to aid these untrained men, and has 235 men on its roll, but it feels the need of resources to enlarge the very important work of its School of Religion. Ten thousand dollars annually is required to enlarge the faculty and $10,000 annually for extension work.

The Moravian Bi-centenary

REFERENCE was made in the March REVIEW to the plans of the Moravians in Germany to celebrate the two-hundredth anniversary of the beginning of the settlement of Herrnhut by the Moravian emigrants, June 17, 1722. American Moravians, in order to emphasize the ideas of unity and brotherhood contained in the official name of the church, "Unitas Fratrum," propose that all congregations in this country participate in a uniform service of worship. Under the auspices of the Board of Religious Education, a pageant, "The Victory of Faith" has also been prepared.

A Hebrew Christian Synagogue

THE Hebrew Christian Alliance Quarterly announces the opening of the first Hebrew Christian Synagogue in the United States, February 25, 1922, by Bishop Thomas J. Garland, D.D., and assisting clergy, of the Diocese of Pennsylvania. "Originally the parish house of the Church

of the Advent, 517 North Fifth Street, Philadelphia, where the late Bishop Phillips Brooks was one time rector, the building has been rearranged to suit the requirements of Hebrew Christian worship and missionary service. It is no easy task to create a welcoming atmosphere to the Jewish mind unacquainted with Christian customs, and the Rev. John L. Zacker is to be congratulated on the oriental taste that suggested the decoration of the main auditorium, which was filled to overflowing by sympathetic friends of Israel and a number of Hebrew Christians."

D. M. Stearns' Mission Funds

WHILE the earthly service of Dr. D. M. Stearns, of Germantown, has ceased, there is a continuance of the world wide work started through the church and Bible classes to which he ministered. Last year, the secretary reports $79,267.34 were received and distributed through home and foreign missionaries. These contributions included:

Arabia, Palestine and the Jews	$8,617
Turkey, Persia, and Syria	2,196
Japan and Korea	5,870
Pacific Islands	797
China	12,960
India	6,793
Africa	14,673
Latin America	12,332
North America	10,241
Europe	4,305

This work is carried on for the most part under independent evangelical and evangelistic missions. A few of the workers are not such as inspire confidence in their ability to administer funds wisely but most of them are able and consecrated workers. Some are under well established missionary Boards and Societies.

Our Indian Citizens

SOME interesting statistics about the educational needs of American Indians have been compiled by President Weeks, of Bacone College, a Baptist school for Indians in Oklahoma. The present Indian population of the United States, according to the last official report of the Commissioner of Indian Affairs, is 336,337. Of this number 119,255 live in Oklahoma, which has the largest Indian population of any state in the Union. Arizona has 42,400 Indians, New Mexico 21,530, Kansas 1,466, and Arkansas 460. Bacone College is within access of 185,111 Indians of the southwest. Public attention must turn to the need of better school facilities for the *original* Americans. Both national and state officials are realizing what a tremendous burden the State must carry if the Indian youth grow up in illiteracy. According to the recent census there are among the Indians 47,318 Protestants and 58,858 Roman Catholics. English is spoken by 133,193 Indians, 91,331 read and write the English language, and 83,452 are citizens of the United States. It is estimated that one-fourth of the Indian school of school age do not attend school.

Neglected Indians in Nevada

WITHIN ten miles of Gardnerville, Nevada, there are a thousand Indians, none of whom, with the exception of those attending the Carson Indian school, have had any religions advantages until J. Winfield Scott, missionary of the American Baptist Home Mission Society, began holding meetings there in February, 1921. Near Gardnerville about four hundred Indians are employed by white men on ranches at from $1 to $1.50 per day. It is not uncommon for a white ranchman to say to Indians living on his place: "You are living on my ranch and don't pay rent. You had better stay, but I can only pay you $1 a day instead of $1.50." This low wage scale has made it very hard for the Washoe to exist.

LATIN AMERICA

The Challenge of Haiti

AT a time when the relations of our government with Haiti are being so much discussed, there is a

special challenge to the Christians of America to bring the Gospel to the people of this island, the population of which, while containing a variety of elements, is 97 per cent pure Negro, largely illiterate. Rev. George R. Hovey, D.D., Secretary of Education of the American Baptist Home Mission Society, who has just made a personal investigation of conditions there, writes in *Missions:*

"The American occupation has also failed to accomplish the constructive results which it accomplished in Cuba and the Philippines. We have done nothing for the schools; very little if anything for the finances; nothing for the industrial or agricultural life of the country. Because of this disregard for native rights and feelings, and because of the failure to carry out needed improvements, the feeling of the Haitians is very bitter toward the Americans. The Negroes in the United States have made the cause of Haiti their own and the people of South America, Japan, and all the world who are critical of America are condemning us most unsparingly for our treatment of the Black Republic. Whether our Government can redeem its good name is uncertain. There is no doubt, however, that the Christian people of America have a great obligation and opportunity to serve this backward island."

Results in Santo Domingo

THE interdenominational organization, known as the Board for Christian Work in Santo Domingo has been at work less than a year, but it has met with most encouraging results. The hospital and dispensary are well located for the present in a rented building, across the street from the building used for religious purposes, which was formerly used as a private hospital. Miss Fribley, one of the nurses who is assisting Dr. Taylor, wrote recently to Mr. S. G. Inman: "The Dominican people need help and need it badly, and I am sure if our people at home could spend a few hours in this city and visit our hospital and attend our clinic and see how eager these people are to receive help; also the appreciation of those who have been helped, they would feel that their money had been well spent." Mr. S. G. Ziegler, who has recently visited the work reports: "The native Porto Ricans who are serving in Santo Domingo, I consider above the average. It looked as though the Porto Rican church had given of her very choicest young men and women for this great cause."

Priest Advertises Protestant Work

A COLPORTEUR in Mexico had a curious experience recently in finding that his work was helped by the hostility of the village priest. He tells the story as follows: "Having gone to sell Bibles and portions in some of the near-by towns of the state of Vera Cruz I found that the Roman Catholic priest of one of these towns had preached a special sermon to his faithful in which he informed them that a Protestant book seller was about town selling very bad books, which, as soon as they came into their hands, they were to throw into the fire. But the curious part of the affair was that as soon as the rumor spread about town the attention of the inhabitants was called to my work and several who had heard the sermon hunted me up, and wanted to know about the 'bad books.' I told them that they might see for themselves and judge whether or not the books were bad. As a result people came for the books in such numbers that I sold all I had right there. I had intended to go on to several other towns but had no more books to sell, so had to postpone the rest of the trip until I could get more."

EUROPE

Roman Politics in Latvia

THE Republic of Latvia, with Riga as its capital, which was constituted by the Treaty of Versailles has a population of about two million. One-fourth of the population is Romish, and one-sixth are Greek Catholics.

The rest are Protestants, ninety-eight per cent of whom are Lutherans. In Riga the Romish adherents number 15,000 out of a population of 185,000. The Church of Rome has arranged to create an archbishopric of Riga, and in a treaty bearing the signatures of Cardinal Gasparri and the representatives of the republic, this government agrees to create and to maintain the machinery of the Roman church out of the public treasury. This treaty provides for a cathedral chosen by the government and approved by the archbishop. The edifice chosen is St. James, the oldest and largest Lutheran church in Riga, which was erected in the 13th century and stands in the great public square of the city.

Liberty for Rumanian Baptists

AS a result of oppressive government regulations directed against them, Baptists in Rumania have found their religious liberty greatly restricted. When Dr. Rushbrooke, American Baptist Commissioner for Europe, visited Rumania during the winter after a change of government had just taken place, he appealed to Mr. Jonescu, the new Prime Minister, and to Mr. Dumitrescu, Minister of Public Worship, to use their authority to have these ordinances repealed. After leaving Rumania he followed up these appeals, and in consequence, though Mr. Jonescu's government lasted scarcely a month, he found time to attend to this. Almost the last official act of his Minister of Public Worship was to annul in one direct straightforward sentence of an ordinance dated January 17th all the provisions of the document which had made so much trouble. This is the first decisive step toward the religious freedom which Rumanian Baptists so earnestly desire.

"Christocrats" in Austria

THE Austrian Student Movement, known as the Christocratic Student Union, is in close touch with the World's Student Christian Federation, though not yet affiliated with it. In a pamphlet which is widely circulated among Austrian students, the organization says of itself:

"What are the aims of the *Christocrats,* and why do they use this title? Because we put Christ in the very center of our present life and desire that His Spirit should penetrate our whole being.....To be Christian means not the mere belonging to a church, but the inner experience, and the outward practice of the Gospel of God's Kingdom, which Jesus announced. Only such people have the right to call themselves Christians. We ask for no other qualifications. We have among us members of the various religious communities and churches. It is not our task to combat any of the forms of historic Christianity, nor do we exclude any from our community. Membership does not consist in outward rites and duties, but in inner unity and sense of responsibility. Only the individual can know whether he is a man in whom the Spirit of Christ rules. Therefore we have no definite formal membership."

—*Australasian Intercollegian.*

Soviet Officer and Missionaries

A RUSSIAN Baptist missionary, Mr. Samoukin, who has gone from Poland into Soviet Russia, met Soviet guards, just over the border, who arrested him, but said, after examining his papers, "*We are setting you free because we have never found better people in the world.* We are very much interested and have asked several of your preachers to come and preach the Gospel to us; and at one time we drove one of your preachers for twenty-five miles and he preached to us a good sermon." The officer in command then continued, "We are giving you full liberty and are even defending you. We love and respect you and believe in you even more than in our own communists, knowing that there are no people in the world like the evangelical believers."

Mr. Samoukin then guided the conversation to the subject of the Bible. The officer asked many questions on the Book of Revelation, and at the end of the interview wrote a pass for the missionary to proceed to Hmelovka. When he expressed his intention to return to Poland one of the "comrades" said: "Why should you go back to Poland when there is so great need of people like you right here? If you desire, we can give you the largest hall or church in the city for your meetings; but if you wish to travel from city to city, you can get a permit for traveling all over Russia."

Friends Work in Russia

THE devoted and efficient work of the American Friends Service Committee (Quakers) has become widely known. The latest report letter of the organization states:

"There are still hundreds of thousands to be fed, and the food cannot be gotten to them before next harvest. Relief should have been extended to about 20,000,000 and the very best that all of the organizations can do will not reach more than nine or ten million. This larger number will probably not be fed except for a period of two months at the very most. Up to the first of July we can increase the number of people fed according to the amount of money received."

Miss Anna J. Haines, one of the Committee's representatives, gives a concrete picture of what famine means: "The garbage-carts stopped before all of the children's institutions in Samara and the other cities in the Volga region and the baby bodies were loaded in. Children's homes, which are emptied of dead babies only to be refilled by the constant flow of abandoned children from the country; men and women and young children falling dead on the street from hunger; farm machinery, lying scrapped by the roadside and rusting to pieces, tell the story of the extent and horror of the famine."

MOSLEM LANDS

Restoration of Turkish Empire

THE conference in Paris of the allied foreign ministers for settlement of near eastern problems resulted in an agreement on the reestablishment of the Turkish empire in a modified form. Under the agreement the sultan again extends his rule over Thrace, including Rodosto, but Greece retains Adrianople and a corridor through to the Black Sea, cutting off the Turks from connection with the Bulgarians. Turkish authority is reestablished in all the northern part of Asia Minor, except that Cilicia may be made an Armenian state. Constantinople may be returned to the sovereignty of the sultan, but Gallipoli may be turned over to the Greeks, and all the forts on the straits shall be razed and future fortifications prohibited. The agreement is subject to approval by the Greeks and the Turks at a subsequent conference. The agreement is a distinct victory for the Moslems who have been agitating against destruction of the realm of the caliph with an energy which has disturbed the various possessions of the world powers from the straits of Gibraltar to India and the islands of the Pacific.

—*The Continent.*

Mail Orders by Aeroplane

THE Beirut Press of the Presbyterian Board of Foreign Missions has celebrated its one hundredth anniversary by the erection of two new steel buildings designed according to the latest system of American construction. The old presses, which printed at the rate of 600 sheets an hour are being replaced by the modern Kelly automatic feed, 3,600 an hour. The new Arabic linotype replaces sixteen hand type-setters. It seems thoroughly in keeping with this modern equipment that on the day of the anniversary exercises there was delivered by aeroplane the largest order for Christian literature which has ever come from Mesopotamia. The

air mail from Busrah to Beirut took two days, whereas by regular post via India, the Red Sea, and Egypt, the exchange of letters takes approximately three months. The next item of modern equipment for which the Beirut Press is wishing is an aeroplane for colportage work!

Resuming Work in Aintab

CENTRAL Turkey College, which began its devoted service at Aintab, in the interior of Turkey forty-five years ago, is resuming its educational and medical work, long interrupted by the war. It greatly needs financial assistance in meeting the difficult problems which confront it.

The hospital, dispensary, preparatory department and two aided schools outside Aintab are now in operation. The opening of the Freshman class, industries for self-help, and the college press in 1922-23 is greatly desired, but the buildings damaged during the siege must be repaired before they can be occupied, and it is estimated that these repairs will cost $10,000. In 1914-15 the college staff numbered 23, five outside schools were aided, and over 20,000 prescriptions were filled annually at the dispensary. The hospital has 80 beds.

Letters from Aleppo state that conditions in Aintab are "very uncomfortable" and report nobody "returning at present or likely to go, as things are," while they think that more will emigrate when warm weather comes! Meantime, the workers in Aintab are "carrying on" in faith and right loyally.

Teachers for Afghanistan

HOW far modern educational ideas have penetrated into that stronghold of Islam, Afghanistan, may be judged from the following advertisements which appeared in a newspaper in Fategarh, India:

Wanted—Trained and untrained Graduates, Undergraduates, and Matriculates for the Education Department of His Imperial Majesty the Amir of Afghanistan.

Wanted—Lady Doctors and Lady Teachers, preferably graduates of some Indian University. Lady teachers expected to know cutting, sewing, knitting, cookery and laundry. If married, husband will be provided with vocational work. Apply with testimonials to the undersigned, stating nationality, age, salary required, and if married husband's qualifications and his terms of employment should also be stated.

Wanted—Civil Engineers for educational and outdoor work in Afghanistan. Graduates of Indian and foreign universities can apply. Applicants must state terms of employment, age, nationality and salary required.

The Education Minister
to H. I. M. The Amir of Afghanistan.
Kabul via Peshawar.

INDIA

German Missionaries

THE British Government has now laid down the conditions under which German missionaries may return to work in India. Societies that were excluded during the war are not yet permitted to resume work, but if the work in any area is suffering because of a lack of missionaries, individual missionaries may be permitted to return. Among the conditions is one that the official head in India of the mission in which it is desired to introduce any such individual must be a British subject. It is also stated that "it is understood that only a limited number of applications will be made, that they will be confined to cases of genuine necessity from the point of view of the mission, and will normally be made on behalf of missionaries who have previously worked in India and that the India Office will transmit each application to the Government of India which will consider each case on its merits having special regard to the previous record of the applicant."

Race Question in the Indian Church

ONE reaction of the Nationalist movement in India is seen in the demauds made on the missionaries by the native Christians. Dr. H. C. Velte, of the American Presbyterian Mission in the Panjab, writes:

"We are passing through a great crisis. The transference of authority to Indians is going ou rapidly, far more rapidly than any one dreamed of two years ago. The ferment produced by the present national and racial outburst of feeling has found its way into the Church and the situation causes a good deal of misgiving. The demands made by the educated portion of the Christian community —educated by the mission—are becoming more and more insistent. Natives must be treated in all respects exactly like the foreign missionary. The cost of living has gone up by leaps and bounds during the last two years. The poorer classes are the greatest sufferers. The racial question is the chief disturbing element. It will have to be handled with great wisdom, patience and sympathy. We need the prayers and confidence of the Church in America in these difficult days."

—*Presbyterian Magazine.*

CHINA

Activities of Chinese Christians

CHRISTIANS of various denominations in Nanking, China, have beeu promoting a Bible reading movement in all the congregations of the city. A stewardship committee under the leadership of an energetic Chinese pastor is making clear the duty of Christian Chinese. A personal work committee is striving to increase this year by one-third the membership of the 2,400 native Christians in Nanking. The coordinating and standardizing of the Sunday-schools is being promoted, while two Chinese workers each give an afternoon a week to the prisons.

It is hoped to build soon a large institutional plant which will help to bring the message of salvation to the many thousands in one part of the city. This south city center, as it is to be called, is located where in the old days the 30,000 examination stalls were to be found.

—*The Continent.*

Church Council of Nanking

A REMARKABLE union of half a dozen missionary forces—the Nauking Church Couucil—with Dr. P. F. Price of the Nauking School of Theology as executive secretary, has been in operation for a little over a year. Rev. S. J. Mills says of it in the *Continent:* "Wherever it has been possible, the Church Council acts as a clearing house for the missions in their evangelistic work and has made unnecessary the duplication of machinery ou the part of each mission when city-wide movements have been promoted. With 'Nanking for Christ' as its motto many uew phases of work have been initiated and pushed by the Chinese and American members of the Council's numerous committees. ....The Council's committee prepared subjects for simultaneous use in all the city churches during the special campaign during Chinese New Year. A big forward movement has also beeu undertakeu this year. In a mat-shed that will accommodate 1,000 people, erected in the busiest and most populous section of the city, special services are to be held each afternoon. On Good Friday of last year a union gathering was held in the Central Methodist church, when 1,000 Christian Chinese were present, and during the Washington Conference a union prayer meeting was held in the same building."

China's Education Problem

IN China there are now 134,000 modern schools, including normal, industrial, and technical schools, colleges, and universities, with 4,500,000 students, 326,000 teachers, and an annual expenditure of $40,000,000. Relatively educatiou for girls is weak;

there are thirty-three schools for boys to one for girls; twenty-two men students to one girl, and six times as much spent for boys as for girls. Outside a Girls' Higher Normal School in Peking, no institution for girls above the middle school is carried on by the Government. Actual achievements in public education do not come up to the regulations published in 1913. The lower primary course is meant to be compulsory, but in large cities educational deficiency is still lamentably apparent, while in the rural districts we may not find a single school for an area of tens of miles. In the United States the expenditure on education per capita for the population is $5.62. In China it is seven and a half cents. One million elementary schools are required for 89,000,000 pupils, *i. e.*, eight times the present number. This would necessitate 2,000,000 teachers for primary schools alone.—*The Chinese Recorder.*

Japanese Christians in China

THERE are enlarging opportunities and increasing need for Christian work among the Japanese merchants, thousands of whom are making their homes in China. Some ten years ago a group of Japanese Christians residing in Hankow organized themselves, and asked to be taken in under the wing of the American Church Mission. Bishop Roots agreed, of course, and a substantial brick church, with a residence for a Japanese worker, was built on part of the mission property. Two years ago a great step in advance was made when Bishop Tucker, of Kyoto, in response to an urgent request from Bishop Roots, released an experienced Japanese clergyman, the Rev. P. N. Uchida, to shepherd and convert his fellow-countrymen in China. He took over full charge of the Japanese work in Hankow, in place of the American missionary who had been trying to carry on Sunday services through an interpreter. —*The Living Church.*

A Prison Convert

IN Chefoo, a company of business men have formed a local Chinese independent church. Due to the efforts of these men there has been a most unique conversion in the new model prison. The convert was at one time chief of police, a highly educated gentleman, but for conniving at an attempt to smuggle contraband opium, he was sentenced to six years' imprisonment. He became interested in the Gospel and signified his desire to be baptized. Two elders of the independent church went to the prison and in the presence of the keeper and 400 fellow-prisoners he was baptized. Since then, like Joseph, he has found great favor with the keeper of the prison, and wears an armlet bearing the characters "a good man." He is sent from cell to cell to settle all troubles and is regarded as a kind and just mediator by all.

JAPAN-CHOSEN

Public Recognition of Christianity

THE Hon. D. Tagawa, a member of the Japanese delegation at the recent Washington Conference, a member of the Imperial Diet, and a Presbyterian elder, publicly declared: "If we are to make a free Japan, we are to make a Christian Japan." Governors and mayors often accept invitations to address annual meetings of religious bodies. At the coronation of the present Emperor several Christians were included in the list of Japanese who received honors, some of them, like the Rev. Dr. Motoda, Headmaster of St. Paul's College, Tokyo, and Miss Ume Tsuda, principal of a school for girls, being so prominent as Christian workers that their selection implied an approval of their work. Never before had Christians been so honored by the throne.

The influence of Christianity is far greater than official reports can indicate. In most countries Christianity made its first converts among the lower strata of society; but in Japan

it has won its greatest successes among the Samurai, or knightly class, which has furnished the majority of the army and navy officers, journalists, legislators, educators, and leading men generally of the new Japan. While approximately one person in every thousand of the population is a Christian, one in every hundred of the educated classes is a Christian.

Preaching to Railway Employees

AN American Presbyterian missionary, the Rev. Dr. George P. Pierson, writes: "I have to report the placing of forty-one railway stations at our disposal for addresses, the official assembling of audiences, and a free pass on the line when engaged in this particular work. The Railway Department of the Government has for a long time felt the need of moral instruction for its employees. Buddhist and Shinto priests have had the privilege of holding meetings at the stations, and latterly Christian speakers have not only been allowed but even invited. When I wish to speak at a station or two, I ask our local station-master the day before to make arrangements. He telephones down the line, fixes the hour, and next day stands ready to furnish me with a pass. When I reach the station, I find the main waiting-room arranged like a chapel, with table, glass of water, and sometimes a vase of flowers. The seats are occupied by the station-master, his assistants, the ticket man, the telegraph men, the baggage men, and in almost every case by some of the women and children from the stores near by. The station master asks me into his office, gives tea, and sometimes offers lunch. I can leave a package of books in the men's room, and send them papers regularly thereafter."

Appointing a Missionary

THE Korean General Assembly has a unique way of selecting the men who are to go out as foreign missionaries. At the last General Assembly a man was needed as a reinforcement for its mission in Shantung, China. The man was nominated on the floor of the General Assembly, and without previous notice, called upon to go. He expressed willingness to do so, and though he is the pastor of a large church in Andong, he is now making preparations to go to China.

—*Presbyterian News Bulletin.*

AFRICA

Wife-Beating in Egypt

THE *Church Missionary Outlook* states that wife-beating, having the sanction of the Koran, is common in Egypt, and women are often treated worse than animals. A man who was striking a woman across the face with a whip replied to the one who rebuked him by saying: "O, she is only my sister." The writer says: "I have never seen a woman retaliate. They put up with gross indignities and cruelty at the hands of their husbands, as if this were the most natural treatment in the world. And people pass by, taking no notice; perhaps even laughing at the man's anger, but showing no pity for the silent sufferer."

Candidates for Church Membership

IN a recent letter, quoted in the *Church Missionary Outlook*, Bishop Melville Jones describes a visit to the Ilesha district, in the Yoruba country, West Africa, where more than 400 candidates were presented for confirmation, and this in spite of the fact that he confirmed a large number there the previous year. Of the 400, less than ten had been baptized in infancy—a proof of the recent and rapid growth of the Church.

"One man, an 'elder' of an outlying church, stumbled so much over his reading that we were for making him wait till next year. He was much distressed. That night he walked twelve miles to his home, and returned, accompanied by his wife, covering the same distance in the early hours of

the morning. She came to explain that it was his eyesight which was at fault, and sure enough, on our producing a Bible with larger type, he read the passage selected quite well. He promised to buy a larger Bible, and great was the joy of the couple when he was allowed to take his place with the accepted candidates."

Chiefs at Church Convocation

AN unprecedented feature of the recent General Convocation of the Protestant Episcopal Missionary District of Liberia was the presence of a delegation of twenty native chiefs of the Vai tribe. Clad in the picturesque toga and turban, and holding the silver-studded staff symbolic of a chief's office, each represented the direct appeal of Africa for Christian evangelization. They stated through an interpreter that the object of their coming was to present two cows and a large quantity of rice and cash in appreciation of the efforts the Church was putting forth to educate their children. In the election of Bishop Gardiner, one of their own kin, as Suffragan of the District, they felt that their tribe had been greatly honored. They themselves were eager to give their earnest support to further the efforts of the Church among their own people. The special significance of this occurrence lies in the fact that these chiefs are all nominal Mohammedans, yet they recognize in Christian missionary work the hope of advancement for their people.

—*The Living Church.*

Lost Opportunity

THE increasing power of Islam is the most formidable enemy that missionaries in Africa are facing today. Mr. George Schwab, of the Presbyterian Mission in West Africa, writes of a fresh instance of this—one which he says might have been prevented if the Christians had accepted their opportunity last year. He says: "A chief among the Limandi people has gone to the Bafia country and brought back a *mallim* (Mohammedan Hausa instructor) to his country. That brings this menace a whole day's journey nearer our front yard and is on the border of the Basa country. Had the mission sent a man last year to this region, I am certain that we would not now have had this happen."

Moslems in South Africa

WITH the object of taking the Moslem faith to both Europeans and natives, the South African Islamic Mission has now been organized, according to a letter from Mr. Tomlinson, of the South Africa General mission, published in the *South African Pioneer*. A German named Gulam Hussein is organizing secretary and convener of meetings. He has lately returned from India where he has been visiting the large centers. He has met with remarkable success and a great deal of sympathy during his visits to the largest towns in South Africa. Durban is to be the headquarters of this mission. They hope to get a European who has become a Mohammedan out from England to work among the Europeans, and a native from Egypt to work amongst the natives. In the meantime a wealthy Moslem merchant at Bulwer, Natal, has donated a large farm to the mission. It is reported that there are thirty European Moslem converts in South Africa, two of whom are in Durban.

ISLANDS OF THE SEA

Moslem Unrest in the Island World

LORD NORTHCLIFFE, who has just returned to England after a tour of the world, reports conditions of unrest also in the Moslem island world. In the Fiji islands he found agents of Gandhi stirring up the Moslems and uniting them with the vast movement and vague aims generated in the heart of India. The fact that Gandhi is a Hindu does not seem to affect his status among Moslems Newspapers for Moslems are spring-

ing up "like mosquitoes," everywhere.

The United States does not appear to have much politically to fear from this Moslem movement. Northcliffe said that the Moslem Moros, who constitute a large part of the population of our Philippines, are bitterly opposed to the independence of the Philippines. They say they are bossed by officious Filipino officials too much as it is, and greatly distrust and despise the Filipinoes.

The Continent.

Ku Kim's Conversion

KU KIM cared more for gambling and opium smoking, than about God and his soul. To get rich quickly, he decided to go to Honolulu. Not having much money, he had to travel as deck-passenger on a sailing-vessel. The captain caught him smoking opium and flung his pipe and opium into the sea. The seven weeks' trip cured him of his vice. In Honolulu he secured a place as waiter in a restaurant. But a fire broke out and Ku Kim was arrested and sentenced to two years' imprisonment for incendiarism.

In his cell he found a Chinese Bible and to while away his time, began to read it. His heart began to believe; but his mind waited for proof. He began to pray to Jesus and made a vow to become His disciple, if Jesus would set him free. The next day he was discharged, much to his amazement. The real fire-bug had been discovered.

Ku Kim kept his vow and became a Christian. Through diligence and thrift he acquired considerable means. He finally became a deacon in the church in Honolulu and last of all, Chinese consul.

Basel Missions Magazine.

The Gospel in Nias

TANGIBLE proofs of progress in the island of Nias are found in the following examples:

One day an elder came to me and said: "Tuan, send me out to preach God's word. You need not pay me any salary because we have a potato field and that will be sufficient to keep us this year."

Here is another: One day I examined the work that my carpenters had done. When I doubted their word, they pointed to one of their companions, a young Christian, and said, "Tuan, ask him. He won't tell a lie."

A man came one day with his wife, and said, "Tuan, God has blessed us in every way. He has made us well and kept us so, but we have nothing to give him for a sacrifice except these three guldens, but we would like to make a sacrifice so we have considered what we might give up and we have decided to give a cocoanut grove. I did not want to sell it because it is fertile land, but now we are glad to give it to the Lord."

There is a Christian mass movement all over the North. There may be much heathenism left, but the population as a whole has been turning to Christ. Gifts are always an evidence that Christianity has become dear to one's heart. Our Mission Society, which is known as the Kongsi-Nias, has raised over 2,000 guldens in one year. If this society should spread all over Nias, our entire field would become self-sustaining. MISSIONARY SCHLIPKOETER.

Faith Healing among the Maoris

INTERPRETING Christianity to suit his own ideas and what he believes to be for the best interests of his people, Wiremu Ratana, a Maori faith-healer, is reported by the *Literary Digest* to be doing an influential work among the aborigines of New Zealand and to be effecting cures which have the appearance of the miraculous. Discarded implements of the halt and maimed are said to testify to the reality of his cures, and his name has become a household word even among the white people.

His cures have attracted wide interest and his methods have been much discussed at recent meetings of

the Wellington Synod. Two missionaries who visited Ratana to inquire into his belief and teaching reported:

"As the result of our experience in interviewing him, listening to his addresses, and watching his dealings with individual cases, we felt perfectly confident that there was nothing of the ordinary Maori tohungaism about the matter, and that Ratana was sound in all the fundamentals of Christian truth. We believe that he has been called of God to bring back the Maori people from lapsing into tohungaism and pagan practices, which, unfortunately, had become only too common among them."

"Ratana regards it as his chief mission to eradicate from the minds of his people that superstition—the sinister growth of ignorance and tradition—named *tohungaism,* or witchcraft, which in spite of schools and education continues to hold down the Maori people. He challenges the *tohungas* or witch doctors to show miracles such as he believes God performs through him. No *tohunga* has come forward, and the prestige of Ratana continues to increase. His 'Book of Cures' now contains the signatures of more than nineteen thousand Maoris, testifying to the efficacy of the healing."

OBITUARY

Pundita Ramabai

A CABLEGRAM from India April 5th announced the death of Pundita Ramabai, the world famous rescuer and Christian educator of child widows in India. It was only a few months ago that her beloved daughter and fellow worker, Mano-Ramabai, was called home.

Ramabai was the daughter of a Brahmin priest and so well educated that before she was twenty she received from the Pundits of Calcutta the title of Sarasvati, never before conferred upon a woman. She became convinced by her study of the Hindu sacred writings that the degradation to which widows were subjected was not a tenet of the Hindu religion, but an abuse of its teachings. Ramabai, herself a widow, determined to devote her life to bettering the condition of the sad class of her sisters. To this end she went to England in 1883 where she mastered English, giving lectures in Sanscrit at Cheltenham College in return for English lessons. There she became a Christian and for over thirty years has conducted her work as a Christian enterprise.

In 1883 she visited the United States and upon her return to India opened in Bombay a girl's home school which was called "Sharada Sadan," (Home of Wisdom). This school increased rapidly during the great famine in 1896 and was moved to a farm near Poona. In later years the enterprise so developed that schools and orphanages for 1,500 or 1,700 young women and children have been carried on with the greatest success. She trained her own teachers for the industrial departments of weaving, printing and farm work. In addition to all her activities in superintending and financing she translated the Bible and many other Christian books.

Dr. John Giffen of Cairo

A CABLEGRAM announces the death of Dr. John Giffen of Egypt on April 5th, from bronchopneumonia. Dr. Giffen was born in Belmont County, Ohio, August 1st, 1846. He was graduated from Westminster College in June, 1871, and from Xenia Theological Seminary in 1874, was appointed a missionary to Egypt in 1874 and sailed on the 10th of February, 1875. Soon after reaching the field he married Miss Mary E. Galloway, missionary to Egypt under the Associate Reformed Church who died October 16th, 1881. In 1884, he married Miss Elizabeth E. Newlin of Cadiz, Ohio, who had entered the field in Egypt in 1880 as a missionary of the United Presbyterian Church. Dr. Giffen was stationed at Alexandria from 1875 to 1877, at Assiut from 1877 to 1888, at Cairo from September, 1889 until his death. He was one of the most experienced missionaries of the United Presbyterian Church and his wise councils and earnest spirit will be sorely missed.

SOME BEST BOOKS ON THE AMERICAN NEGRO

SELECTED BY MONROE N. WORK

Director, Department of Records and Research, Tuskegee Institute, Ala.

Some time ago President Charles W. Eliot made his famous suggestion relative to securing a liberal education from a five foot shelf of books. Although there has been much controversy concerning the validity of his suggestion, I am venturing in a somewhat similar manner to name a list of books the reading of which in my opinion will give one a broad view of the whole subject of the Negro in America. This does not mean that these are the only books which would give such valuable information. Other selections could be made which would no doubt give as comprehensive information as the following list, the purpose of which is to enable the reader to get a broad and impartial view of the Negro in the United States. These books will give the student comprehensive and accurate information relative to the present conditions and status of the Negro, his progress, the problems which confront him and the shades and schools of opinion that deal with him, both within and without the race.

The books in the selection which I have made are grouped under six heads. The first head is, "The African Background." It is necessary in order to understand the Negro in the United States that one should have some knowledge of the conditions of the Negro in Africa. As a further background to the information about the present situation as it relates to the Negro, one should have a knowledge of the Negro in slavery. Therefore the second division of the selection deals with books on "Slavery and Its Results." The third division consists of books on "The Negro During the Civil War and Reconstruction" (1860 to about 1890). In many respects this is one of the most important periods in the history of the Negro in the United States. It was during this period that they were emancipated and the South was called upon to readjust itself politically and economically on a basis of all of its population being free. The Negroes were made full citizens and given the opportunities of free men. Out of this sudden change from slavery to freedom many of the problems which at present confront the Negro and the nation arose.

The fourth division includes books on, "Present Conditions" (1890 to 1922), and present discussions of the race problem, the status and progress of the Negro and information relative to race relations, especially interracial cooperation. The fifth division containing books on racial capacity, presents a list of references dealing with the mental capacity of the Negro as compared with the mental capacity of other races. The sixth and last division on, "The Literature of the Negro" gives a list of books written by Negroes grouped as follows: (a) "Expressive," that is, books of poetry; (b) "Biographical," and (c) "Interpretative," that is, those books wherein Negroes have undertaken to give an interpretation of the race problem from their own standpoint.

The African Background

New Account of Guinea and the Slave Trade	Snelgrave, London, 1754.
Suppression of the African Slave Trade	Du Bois, Cambridge, 1896.
American Slave Trade	Spears, New York, 1900.
Liberia	Johnston, London, 1906.
Missionary Travels in South Africa	Livingstone, London, 1857.

Story of Africa and Its Explorers, 4 Vols. ..... Brown, London, 1892-95.
The Black Man's Burden ..... Morel, London, 1920.
Africa, Slave or Free ..... Harris, New York, 1920.
A Tropical Dependency, Outline of the History of the Western Sudan ..... Lugard, London, 1905.
West African Studies ..... Kingsley, London, 1901.
Christianity, Islam and The Negro Race ..... Blyden, London, 1887.
The Voice of Africa ..... Frobenius, Berlin, 1915.
Thinking Black ..... Crawford, New York, 1912.
Negro Culture in West Africa ..... Ellis, New York, 1914.
Fanti, Customary Laws ..... Sarbah, London, 1904.
Gold Coast Native Institutions ..... Hayford, London, 1903.
Fetishism in West Africa ..... Nassau, New York, 1904.
The Negro Races, Vol. II ..... Dowd, New York, 1914.

Slavery, Its Effects and Results

American Negro Slavery ..... Phillips, New York, 1918.
A Social History of the American Negro ..... Brawley, New York, 1921.
The Story of the Negro, Vol. I ..... Washington, New York, 1909.
History of the Negro Race in America ..... Williams, New York, 1883.
Plantation and Frontier, 1649-1863, Vols. I and II of a Documentary History of American Industrial Society ..... Phillips, Cleveland, 1909.
A Journey in the Seaboard Slave States ..... Olmstead, New York, 1856.
Domestic Slave Trade of the Southern States ..... Collins, New York, 1904.
The Impending Crisis ..... Helper, New York, 1857.
Political History of Slavery, 2 Vols. ..... Smith, New York, 1903.
Law of Negro Slavery in the Various States ..... Cobb, T. R. R., Philadelphia, 1856.
History Slavery North Carolina, Johns Hopkins University Studies, 17th Series, VII, VIII ..... Bassett.
Scriptural Examination of the Institution of Slavery .. Cobb, H., 1856.
American Slavery Justified By The Law of Nature .... Seaberry, 1861.
A Scriptural and Ecclesiastical View of Slavery ..... Hopkins, 1864.
Plantation Days Before Emancipation ..... Mallard, Richmond, 1892.
Reminiscences of Peace and War ..... Pryor, 1904.
White and Black Under The Old Regime ..... Clayton, 1899.
Uncle Tom's Cabin ..... Stowe, Boston, 1852.
An Historical Research Respecting the Opinions of the Founders of the Republic on Negroes as Slaves, as Citizens, as Soldiers ..... Livermore, Boston, 1862.
Journal of a Residence on a Georgia Plantation ..... Kemble, New York, 1863.
Inside Views of Slavery or a Tour Among the Planters.. Parsons, Boston, 1855.
On The Condition of The Free People of Color ..... Jay, Boston, 1853.
Anti-Slavery Sentiment in the South (In Southern Historical Association Publications, Vol. II) .... Weeks, Washington, 1898.
Southern Quakers and Slavery ..... Weeks, Baltimore, 1896.
The Underground Railroad from Slavery to Freedom .. Siebert, New York, 1898.
The Underground Railroad ..... Still, Philadelphia, 1872.
The Free Negro in Virginia ..... Russell, Baltimore, 1913.
Education of the Negro Prior to 1861 ..... Woodson, New York, 1915.
History of the Negro Church ..... Woodson, Washington, 1921.

The Civil War and Reconstruction

Virginia's Attitude Toward Slavery and Secession ... Munford, New York, 1909.
The Facts of Reconstruction ..... Lynch, New York, 1913.
Lincoln's Plan of Reconstruction ..... McCarthy, New York, 1901.
A Struggle Between President Johnson and Congress over Reconstruction, Vol. VIII, Columbia University Studies ..... Chadsky, New York, 1897.
Political History of Reconstruction ..... McPherson, Washington, 1871.
A Documentary History of Reconstruction, 2 Vols. .. Flemming, 1906-7.
Autobiography of General O. O. Howard ..... New York, 1907.
Grant, Lincoln and the Freedmen ..... Eaton, New York, 1907.
Report of Commissioner of Bureau of Refugees, Freedmen and Abandoned Lands for 1865-71 .... Washington.
Army Life in a Black Regiment ..... Higginson, Boston, 1907.
First Days Among the Contrabands ..... Bortune, Boston, 1893.

Ten Years on a Georgia Plantation Since the War .... Leigh, London, 1883.
Letters From Port Royal 1862-68 ..... Pearson, Boston, 1906.
The Rise and Fall of the New South, Vol. XVII of the History of North America ..... Bruce, Philadelphia, 1917.

Present Conditions

(a) *The Problem*—The Negro Problem ..... Washington, DuBois and others, New York, 1903.
Following the Color Line ..... Baker, New York, 1908.
Race Question and Other American Problems ..... Royce, New York, 1908.
Studies in the American Race Problem ..... Stone, New York, 1908.
Black and White in the Southern States, A Study of the Race Problem in the U. S. From a South African Point of View ..... Evans, London, 1916.
Race Distinctions in American Law ..... Stephenson, New York, 1910.
Race Orthodoxy in the South ..... Bailey, New York, 1914.
The Negro ..... Du Bois, New York, 1915.
America's Greatest Problem, The Negro ..... Shufeldt, Philadelphia, 1915.
Conflict of Color ..... Weale, New York, 1910.
The Rising Tide of Color ..... Stoddard, New York, 1920.
The Negro Faces America ..... Seligman, New York, 1920.
The Soul of John Brown ..... Graham, New York, 1920.
The Negro Problem ..... Johnsen, New York, 1921.
The Voice of the Negro ..... Kerlin, New York, 1919.
(b) *Status And Progress*—The Negro An American Asset ..... Fisher, Pittsburgh, 1920.
From Slave to Citizen ..... Melden, New York, 1921.
Lynch Law ..... Cutler, New York, 1905.
Race Riots ..... Sandburg, New York, 1919.
Half A Man ..... Ovington, New York, 1911.
Up From Slavery, ... Washington, New York, 1900.
My Larger Education ..... Washington, New York, 1912.
Booker T. Washington, Builder of A Civilization ..... Scott and Stowe, New York, 1916.
Education for Life, A Story of Hampton Institute .... Peabody, New York, 1918.
Negro Education, (Bulletin, 1916, No. 38 U. S. Bureau of Education) ..... Jones, Washington, 1917.
Social History of the American Negro ..... Brawley, New York, 1921.
The Negro in Business ..... Washington.
The Negro Year Book for 1916-17; 1918-19; 1921-22 .. Work, Tuskegee, Institute.
The Dunbar Speaker and Entertainer (Best prose and poetic selections by and about the Negro race) ..... Dunbar-Nelson, Naperville, Ill.

(c) *Race Relations*—Race Adjustment ..... Miller, New York, 1909.
The Basis of Ascendency ..... Murphy, New York, 1909.
The New Voice in Race Adjustment ..... Trawick, Atlanta, 1914.
Race Relations, Fisk University Lectures on ..... Nashville, 1918.
Lectures and Addresses on the Negro in the South .... University of Virginia, Charlottesville, 1915.
Minutes of the University Commission on Southern Race Questions, 1912-17 ..... Hunley, Lexington, Va.
In Black and White ..... Hammond, New York, 1916.
Lawlessness or Civilization, Which? Proceedings Law and Order Conference, Blue Ridge, N. C. .... Edited by Weatherford, Nashville, 1917.
Present Forces in Negro Progress ..... Weatherford, New York, 1912.
Proceedings of the Southern Sociological Congress 1912, 1913, 1914, 1915, 1919, 1920 ..... Edited by McCulloch, Nashville.
Negro Migration in 1916-17, U. S. Department of Labor Report on ..... Washington, 1919.
Negro Migration During the War ..... Scott, New York, 1920.
Negro Migration Changes in Rural Organization and Population of the Cotton Belt ..... Woofter, New York, 1920.
Atlanta Plan of Inter-Racial Co-operation ..... Morton, Atlanta, 1920.
Inter-Racial Co-operation, A Study of the Various Agencies Working in the Field of Racial Welfare.. Weatherford, Atlanta, 1920.
Handbook for Inter-Racial Committees ..... Mims, Atlanta, 1920.
Co-operation in Southern Communities (Suggested Activities for County and City Inter-Racial Committees ..... Woofter & Fisher, Atlanta, 1921.

Racial Capacity

The Mind of Primitive Man	Boas, New York, 1911.
The Mulatto in the United States	Reuter, Boston, 1918.
The Psychology of the Negro, An Experimental Study	Ferguson, New York, 1916.
Social and Mental Traits of the Negro, Columbia University Studies, No. 37	Odum, New York, 1910.
Proceedings Universal Races' Congress	Edited by Spiller, London, 1911.
Man, Past and Present (2d edition)	Keane, Cambridge, Eng., 1919.
Psychological Examining in the U. S. Army, Vol. 15, National Academy of Science	Yerkes, Washington, 1921.
Health and Physique of the Negro American, Atlanta University Studies, No. 11	Atlanta, 1906.
As Nature Leads	Rogers, Chicago, 1919.

The Literature of the Negro

(a) *Poetry*—Book of American Negro Poetry, Anthology of Negro Verse	Johnson, J. W., New York, 1922.
Folk Songs of the American Negro	Work, J. W., Nashville, 1915.
Poems and Letters of Phyllis Wheatley	New York, 1916.
Lyrics of Lowly Life	Dunbar, New York, 1899.
Echoes From the Cabin and Elsewhere	Campbell, Chicago, 1895.
A Little Dreaming	Johnson, F., Chicago, 1914.
The Heart of a Woman and Other Poems	Johnson, Mrs. G. D., Boston, 1918.
Band of Gideon and Other Lyrics	Cotter, Boston, 1918.
The Wings of Oppression	Hill, Boston, 1921.
Poems of the Four Seas	Jones, Boston, 1921.
From The Heart of a Folk	Carmichael, Boston, 1918.
Clouds and Sunshine	Brown, Boston, 1920.
(b) *Biographical*—Life and Times of Frederick Douglass	Hartford, 1882.
Men of Mark	Simmons, W. J., Cleveland, 1887.
From a Virginia Plantation to the National Capital, An Autobiography	Langston, J. M., Hartford, 1894.
Up from Slavery, An Autobiography	Washington, Booker T., New York, 1900.
A Negro at the North Pole	Henson Matthew, New York, 1912.
Twenty-five Years in the Black Belt, An Autobiography	Edwards, W. J., Boston, 1919.
Unwritten History, An Autobiography	Coppin, L. J., Philadelphia, 1919.
Finding a Way Out, An Autobiography	Moton, Robert R., New York, 1920.
(c) *Interpretative*—Souls of Black Folk	Du Bois, Chicago, 1902.
Autobiography of an ExColored Man	Anonymous, Boston, 1907.
The African Abroad	Ferris, New Haven, 1913.
American Civilization and the Negro	Roman, Philadelphia, 1916.
The New Negro, His Civil and Political Status and Related Essays	Pickens, New York, 1916.
From Man to Superman	Rogers, Chicago, 1917.
Your Negro Neighbor	Brawley, New York, 1918.
An Appeal to Conscience, America's Code of Caste	Miller, New York, 1918.
The Man Next Door	Jackson, Philadelphia, 1919.
When Africa Awakes	Harrison, New York, 1920.
Darkwater, Voices from Within the Veil	Du Bois, New York, 1920.
Ethiopia Unbound, Studies in Race Emancipaton	Hayford, London, 1911.
The Black Problem	Jabavu, Lovedale, South Africa, 1920.

TEN BOOKS ON THE NEGRO IN AMERICA

SELECTED BY REV. RODNEY W. ROUNDY

BRAWLEY'S, "A Social History of the Negro Church."

DU BOIS, W. E. B., "The Souls of Black Folks."

DUNBAR, PAUL LAURENCE, "Lyrics of Lowly Life."

HAMMOND, L. H., "In the Vanguard of a Race."

HAYNES, "The Trend of the Races."

PEABODY'S, "Education for Life."

WASHINGTON, BOOKER T., "Up from Slavery."

WORDSON, C. G., "The History of the Negro Church."

WORK, JOHN WESLEY, "Folk Songs of the American Negro."

WORK, MONROE N., "The Negro Year Book for 1921-22."

The Negro Year Book for 1921-1922. Sixth annual edition enlarged and improved. Edited by Monroe N. Work. 75 cents and $1.25. Negro Year Book Company. Tuskegee Institute. Tuskegee, Alabama.

The information in previous editions of this excellent Year Book has been revised and brought down to date and 250 pages have been added. One hundred and fifty pages are devoted to a review of the events of 1919-1921 as they affected the interests and showed the progress of the race. Among the topics treated somewhat at length are: "Inter-Racial Cooperation", "The Progress of the Negro", "Health Improvement", "Improvement in Education", "Inventions by Negroes", "Scholarship Distinctions Which Negroes Have Gained", "The Negro and Labor", "The Negro in Politics", "President Harding's Speech", "Social Equality", "Intermarriage", "Racial Consciousness", "Jim-Crow Cars", Peonage", "Lynchings", "Ku Klux Klan", "Riots". It is a very valuable book of information, with statistics, historical facts, biographical data, records and references to literature.

Two Arabian Knights. By M. E. Hume Griffith. Illustrated. 12mo. 166 pp. 2s. 6d. Church Missionary Society. London, 1921.

Daoud and Najib are two Arab boys whose adventures will thrill any wide-awake boy or girl. The stories describe the surroundings of such boys, their homes, work and play; their contact with the foreign missionary; various plots and trials; the secret of courage and victory. An outlet is needed for the sympathy awakened in the hearts of young readers by these stories.

Turkey, A World Problem of Today. By Talcott Williams. Map. Pp. viii, 336. Garden City, N. Y., and Toronto, Doubleday, Page & Co., 1921.

A man born in Turkey and spending his first sixteen years there, one who from 1876 has been writing and more lately speaking on Turkey—newspaper, magazine, encyclopedia, hundreds of articles—and so expert in presenting literary material to the public that he was called to be director of the Columbia School of Journalism, needs no further credentials for the reading public. This volume is an amplification and personalization of lectures delivered before the Lowell Institute of Boston in 1920—"the most important courses delivered in this country," the author believes. The average reader will no doubt think the book altogether too weighty and well-reasoned to merit a wide reading by those who are not specialists or scholars.

Dr. Williams argues convincingly for the acceptance by the United States of a mandatory from the League of Nations for Asiatic Turkey and Constantinople, or as much of it as can be saved from other Powers. Had the argument been presented in condensed form to our Washington legislators, it is difficult to see how it could fail to result in precisely the issue for which he pleads, if sound argument and the teachings of history determine Washington votes. But the American Government failed to seize the opportunity.

The closing chapter on the present situation—in June of 1921 before it had reached its worst—introduces a labyrinth of possible solutions of Turkey's unhappy plight. Dr. William's minatory finger expresses his own conviction: "Duty can be evaded by man or nation; but the penalty of evading a duty neither man nor nation can avoid. The American people has refused now; but, be assured, it will pay an inevitable penalty, sharing in the horrors and destruction of a war greater than the Great War.....What the United States was asked to do was not wrecking, and plundering the wreck into the bargain, but salvage; it is not charity; it is insurance.....What the final disposition of Asia Minor will be, no one can predict; but any arrangement which forgets that the fighting race which inhabits it has in the end

swayed the region and lands about, forgets the lessons of history for centuries."

A Gentleman in Prison. Translated by Caroline Macdonald. 12mo. 164 pp. $1.75 net. George H. Doran Co. 1922.

The glory of the Gospel of Christ is that it transforms men from the inside by introducing the life of God. Here is a remarkable, but not unusual record, told by the man himself and translated and vouched for by Miss Macdonald. Tokichi Ishii was a criminal in a Japanese prison. He came into contact with Christ—the effect was so great that the Japanese Governor of the prison himself testified to the man's subsequent triumphant life and death. Mr. Ishii first makes his confessions and then gives many illuminating impressions of Christ, the Bible and the Christian life. Dr. John Kelman, in his introduction, says that the record has something of the glamor of "Arabian Knights" and of Poe's "Tales of Mystery." Better still and more truly it partakes of the faith inspiring character of the Acts and the Epistles. Read it and pass on the story of Tokichi Ishii to young and old everywhere.

Men and Methods that Win in Foreign Fields. By J. R. Saunders, Th.D. 12mo. 121 pp. $1.00. Fleming H. Revell Co., 1921.

Experience is valuable in testing theories as Dr. Saunders proves by these conclusions reached by his experiences in the Graves Theological Seminary at Canton in his efforts to make Christians of the Chinese. He recognizes and discusses the need of men, of strong men, of educated men, of spiritual men and of men who can adjust themselves to new situations. There is more of theory than of concrete facts in this volume which would have been strengthened by a larger use of the facts and incidents on which the author bases his conclusions. It is, however, a helpful, though provoking study.

People of the World. By Edith A. How. 16mo. 92 pp. 2s. S. P. C. K. London. 1921

This little volume for little people is very attractively illustrated in color. Part one tells interesting facts about Egypt, the Sahara, Uganda, the Congo, South Africa; and part two describes people of Europe, Italy, India, China, the South Seas and Arctic regions. Much information is packed into small compass, making the book of special value to parents and teachers on young children.

NEW BOOKS

N. P. Campbell, Scientist, Missionary, Soldier. By his wife. 87 pp. 2s. 6d. Heffer Cambridge, England. 1921.

Arthur Evans Moule: Missionary to the Chinese. A memoir by his six sons. 112 pp. 2s. 6d. R. T. S. London. 1921.

Moulton of Tonga. J. Egan Moulton. Illus. 169 pp. 4s. Epworth Press, London. 1921.

Patteson of the Isles. Mary H. Debenham. Illus. Map. 159 pp. 4s. Oxford University Press. London. 1921.

The Case of Korea. By Henry Chung, Ph.D. Illus. 367 pp. $3.00. 15s. Revell. New York and London. 1921.

Chinese Mettle. E. G. Kemp. Illus. 227 pp. 12s. 6d. Hodder & Stoughton. London. 1921.

Among Primitive Peoples in Borneo. By Ivor H. N. Evans. 318 pp. 21s. Seeley, Service. London. 1922.

India Old and New. By Sir Valentine Chirol. X. 319 pp. 10s. Macmillan. London. 1921.

The Indian Problem. By C. F. Andrews. 128 pp. Rs. 1. Natesan. Madras. 1921.

Morocco That Was. By Walter B. Harris. 333 pp. 25s. Blackwood. London. 1921.

Studies in North Africa. By Cyril Fletcher Grant. 256 pp. 8s. 6d. Simpkin. London. 1921.

Among the Hill Folk of Algeria: Journeys among the Shawia of the Aurès Mountains. By M. W. Hilton-Simpson. 248 pp. 21s. Fisher Unwin. London. 1921.

In the Heart of Bantuland. By Dugald Campbell. Illus. Map. 308 pp. 21s. Seeley, Service. London. 1922.

Wild Bush Tribes of Tropical Africa. By G. Cyril Claridge. Illus. Map. 309 pp. Seeley, Service. London. 1922.

The Find Yourself Idea. By Clarence C. Robinson. 144 pp. $1.40. Association Press. New York. 1922.

For use in Library only

For use in Library only

I-7 v.45
Missionary Review of the World
Princeton Theological Seminary-Speer Library
1 1012 00317 9548